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CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

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MISCELLANEOUS.

RISE AND PROGRESS OF CHRISTIAN UNITARIANISM IN ENGLAND.

As early as the middle of the 15th century Reginald Peacock, Bishop of St Asaph, and afterwards of Chicester, who showed himself a zealous advocate of a purer system of faith and morals, appears to have entertained decided objections to the doctrine of the deity of Christ.

During the reigns of Henry VIII. Edward VI. and Elizabeth many atoned with their lives for the rejection of the Trinity: and the names of others are recorded, who, for conscientiously adoring the Father alone, perished at the stake. Of this there was, perhaps, no more remarkable instance, than that of Jane Bocher, whose death warrant Cranmer extorted from Edward VI; the same Cranmer who afterwards fell a sacrifice to the same spirit of intolerance, for his zeal in promoting the Reformation. It is said that the amiable Prince Edward was moved to tears, and exclaimed to the Archbishop, "I resign myself wholly to your judgment in this matter; it is for you to justify the deed in the sight of God." It was by reading the Scriptures alone, then lately translated into English, that Jane Bocher was led to embrace the doctrine of the strict unity of God.

In 1566 Socinian books (so called) were prohibited, and none were allowed to be imported till 1688. In 1611 Bartholomew Legate, who suffered martyrdom in the reign of James I. extorted from his implacable adversary, a testimony to the faultless purity of his life. "The piety and fortitude of these holy men in their last moments," says a modern historian, "sunk deeply into the minds of the beholders, so that it was judged expedient to punish the asserters to the Divine Unity, by leaving them to perish in secret dungeons. The story of their virtues and their sufferings has perished with them; but there is a hand, we doubt not, which has consecrated their memories in immortal characters, and enrolled their names in the book of life."

The triumph of the Dissenters, after the death of Charles I. was short, but generally favorable to religious freedom, excepting as it related to Unitarians. The vengeance of the Presbyterians was especially roused against John Biddle, who assembled a small body of Unitarian Christians in his own house; a man whose virtues were worthy of all imitation; and who after the restoration of Charles II. died in prison.

On the accession of William III. to the throne of England, the national religion was settled on a secure basis. Toleration was extended by Parliament to all Protestants except Unitarians. They were treated with extreme rigor, and by statute 8 and 9 of William III. severe penalties, restrictions, and incapacities were imposed upon them.*

The historian to whom we have referred above, says, "In the 17th century, John Locke, the champion of toleration and civil liberty, who not only developed the nature and operations of the human mind, but recalled reason to its legitimate office—the interpretation of the Scriptures, is conspicuous among the asserters of the Oneness of Deity. His treatise on the 'Reasonableness of Christianity,' and 'Notes on St Paul's Epistles,' have greatly contributed to a sound exposition of the Sacred Writings. Thomas Firmin also, an opulent citizen of London, to whose munificent benefactions, most of the charitable institutions of that period bear their testimony, was among the number of the early English Unitarians. The Unitarian controversy was at that period warmly agitated, and this excellent man lent his aid to the printing and distribution of many learned expositions and apologies, which still hold a high rank amongst Unitarian works. In the same century, a large body of the English clergy looked forward with confidence to a reform in the articles and creeds. They did not secede from the Church, but they refused to sanction, by a renewed subscription, those public tests to which all, when they enter upon office, are required to conform; and, consequently, threw up all future preferment. They enjoyed their opinions without molestation. Not so William Whiston, a man revered for his piety, learning, and integrity. In 1710, for his vindication of the Unity of God, he was deprived of his mathematical professorship in the University of Cambridge, and expelled the College.

A work on the Trinity by Dr Samuel Clarke prepared the way for his proposed revision of the Ritual of the Church. All those expressions of religious worship which were not appropriated to the Father were expunged from the Liturgy. This revised Liturgy, with some other alterations is used by several Unitarian congregations in England, and by the society worshipping at King's Chapel in this city.

Among the Unitarians who flourished at this period was that sincere and humble christian, that most illustrious of philosophers, Sir Isaac Newton. This extraordinary man devoted himself habitually to the study of the scriptures. He was uniform in expressing his belief in the unity of God; and he defended it in his valuable dissertation on the spurious text of 1 John v. 7.

In 1771 there were many ministers of the established church who wished a modification of its rules, and petitioned Parliament, praying that for subscription to the Thirty-nine Articles, the Scriptures might be substituted. This request was rejected, and the consequence was, that many Unitarians retired from the Church and the Universities. "Among the most distinguished of these," says our historian, "were Wakefield, Jebb, Evanson, and Disney: the first, for his genius and classical acquirements, celebrated throughout Europe. Theophilus Lindsey, continues he, (honored name!) relinquished, for the love of truth, not only his benefice, but all the honors which were within his reach; exposing himself to poverty, and willing to expose himself, if need had been, to want. The Chapel in Essex-Street, London, was shortly afterwards opened; and Dr Clarke's improved Liturgy, revised by Lindsey, was adopted in the worship. This, it is believed, was the first edifice in England, consecrated from its foundation, to the adoration of the One God, the Father."

The above is but a brief and imperfect outline of the rise and progress of Unitarianism in the English Church. With a few additional remarks we shall close for the present, but may resume the subject on some future occasion. The Dissenters, it seems, were divided into three sects; Presbyterians, Independents and Baptists. "Those who originally dissented from the Establishment, were almost all Trinitarians; so that, of the two thousand ministers, who, in the reign of Charles II., were ejected from their benefices by the Act of Uniformity, William Manning was the only one who rejected the doctrine of the Trinity. The persecution which his friend, Thomas Emlyn, a clergyman of Dublin, had suffered from his colleagues, on account of his opinions respecting this doctrine, and the treatises by which he had defended his cause, induced many to embrace the same faith.

The Presbyterians were the first to exercise freedom in investigating truth. "Among them were more learned theologians, and a more liberal church discipline, than among the Independents or Baptists. In 1718, the Rev. James Pierce, minister at Exeter, who followed up the plan of Locke, by a commentary on Paul's Epistles, was compelled by the bigotry of some of his Presbyterian brethren, publickly to declare his dissent from the commonly received doctrine of the Trinity. Many imitated his example; and, to prevent farther discord, a council of dissenting clergymen in London was determined on, and more than a hundred assembled. The attempts of those who wished to impose subscription to the Trinity, as it is expressed in the 1st and 2d Articles of the English Church, were frustrated. The opinions of Pierce were not confuted, but farther disseminated, by this contest; and the result was, that the greater part of the Presbyterians in the Western counties of England, gradually embraced all the doctrines of Unitarianism."

There can be no question that the writings of Dr Lardner contributed essentially to the diffusion of these views among the Presbyterians. His work on the Credibility of the Gospel History is a lasting monument of his erudition, his industry and his candor. The corrupters and opposers of Christianity have found in his "Letters on the Logos," and his "sermons on Phil. ii. 6," an equally powerful antagonist. It has been stated that nearly all the Presbyterian Dissenters of England now worship the Father only.

* "This Act, however, was 'mildness and lenity,' compared to those passed by the Parliament of Scotland. By an Act, passed in the reign of Charles II. (1661,) and by another, in the first Parliament of William III., a denial of 'any of the persons of the blessed Trinity,' made the denier liable to 'be punished with death, as an obstinate blasphemer.'"

LETTER OF SIR JAMES MACKINTOSH ON THE DEATH OF HIS WIFE.

The following letter of Sir James Mackintosh, on the death of his wife was addressed to Dr Parr, in 1797. The high sense which Dr Parr entertained of the character of the letter, will be learnt from some passages of his reply, which follow it. We leave the letter to speak for itself, after the simple statement that it has not, to our knowledge, ever before been published in this country; being taken from the Introduction to Sir James Mackintosh's History of the Revolution in England in 1688, a work published in London, in a costly quarto, during the current year, and but recently imported.

LETTER.

I use the first moment of composure to return my thanks to you for having thought of me in my affliction. It was impossible for you to know the bitterness of that affliction; for I, myself, scarce knew the greatness of my calamity till it had fallen upon me; nor did I know the acuteness of my own feelings till they had been subjected to this trial. Alas! it is only now that I feel the value of what I have lost. In this state of deep but quiet melancholy, which has succeeded to the first violent agitations of sorrow, my greatest pleasure is to look back with gratitude and pious affection on the memory of my beloved wife; and my chief consolation is the soothing remembrance of her virtues. Allow me in justice to her memory, to tell you what she was, and what I owed her. I was guided in my choice only by the blind affection of my youth, and might have formed a connexion in which a short-loved passion would have been followed by repentance and disgust; but I found an intelligent companion, a tender friend, a prudent monitress; the most faithful of wives, and as dear a mother as ever children had the misfortune to lose. Had I married a woman who was easy or giddy enough to have been infected by my imprudence, or who had rudely and harshly attempted to correct it, I should, in either case, have been irretrievably ruined: a fortune, in either case, would with my habits, have been only a shorter cut to destruction. But I met a woman, who by the tender management of my weaknesses gradually corrected the most pernicious of them, and rescued me from the dominion of a degrading and ruinous vice. She became prudent from affection; and, though of the most generous nature, she was taught economy and frugality by her love to me. During the most critical period of my life, she preserved order in my affairs, from the care of which she relieved me; she gently reclaimed me from dissipation; she propped my weak and irresolute nature; she urged my indolence to all the exertions that have been useful and creditable to me; and she was perpetually at hand to admonish my heedlessness and imprudence. To her I owe that I am not a ruined outcast; to her whatever I am; to her whatever I shall be. In her solicitude for my interest, she never for a moment forgot my feelings or my character. Even in her occasional resentment,—for which I but too often gave just cause (would to God that I could recall these moments!), she had no sullenness or acrimony: her feelings were warm and impetuous, but she was placable, tender and constant: she united the most attentive prudence with the most generous and guileless nature, with a spirit that disclaimed the shadow of meanness, and with the kindest and most honest heart. Such was she whom I have lost; and I have lost her when her excellent natural sense was rapidly improving, after eight years of struggle and distress had bound us fast together, and moulded our tempers to each other; when a knowledge of her worth had refined my youthful love into friendship, before age had deprived it of much of its original ardor. I lost her, alas! (the choice of my youth and the partner of my misfortunes) at a moment when I had the prospect of her sharing my better days. This, my dear Sir, is a calamity which the prosperity of the world cannot repair. To expect that any thing on this side of the grave can make it up, would be a vain and delusive expectation. If I had lost the giddy and thoughtless companion of prosperity, the world could easily repair the loss; but I have lost the faithful and tender partner of my misfortunes; and my only consolation is in that Being under whose severe but paternal chastisement I am cut down to the ground. The philosophy which I have learned only teaches me that virtue and friendship are the greatest of human blessings, and that their loss is irreparable. It aggravates my calamity instead of consoling me under it. My wounded heart seeks another consolation; governed by these feelings, which have, in every age of the world, actuated the human mind, I seek relief and I find it in the soothing hope and the consolatory opinion, that a benevolent wisdom inflicts the chastisement, as well as bestows the enjoyments of human life; that superintending goodness will one day enlighten the darkness which surrounds our nature, and hangs over our prospects; that this dreary and wretched life is not the whole of man; that an animal so sagacious and provident, and capable of such proficiency in science and virtue, is not like the beasts that perish; that there is a dwelling place prepared for the spirits of the just; and that the ways of God will yet be vindicated to man. The sentiments of religion which were implanted in my mind in my early youth, and which were revived by the awful scenes which I have seen passing before my eyes in the world, are, I trust, deeply rooted in my heart by this great calamity. I shall not offend your rational piety by saying that modes and opinions appear to me matter of secondary importance; but I can sincerely declare, that Christianity, in its genuine purity and spirit, appears to me the most amiable and venerable of all the forms in which the homage of man has ever been offered to the Author of his being. These sentiments have served somewhat to tranquillize me since I have been in this place (which is at present solitary enough for the state of my spirits), and will, I trust, soon enable me to resume my exertions in active life, which I owe to the hapless children of my dearest Catherine, and which I am fully sensible will be a truer performance of the sacred duty which I owe to her memory, than vain and barren lamentation. You will not wonder that I sometimes find a pleasing employment of my mind in thinking of those honors which are due to the memory of her whom I have lost. I have given direction for a marble tablet on which it is my wish to inscribe a humble testimonial of her virtues; but I am undecided in opinion whether the inscription shall be in Latin or in English. Will you, my dear sir, send me a sketch of a Latin inscription? It is a thing of great moment in the hour of my affliction, and I hope you will not refuse to aid me in this labor of love. If I fix on the English, I shall send it to you for correction. The topics are so obvious that I need not suggest them: her faithful and tender discharge of the duties of a wife and a mother, my afflictions, the irreparable loss of her orphans; these are the topics with a solemn coloring of religion given to the whole. I cannot suppress my desire to expatiate on her worth, at greater length than may, perhaps, be consistent with the severe simplicity of a classical inscription; yet my feelings are too sincere to relish anything rhetorical or ostentatious.

Having referred to the reply of Dr Parr, we subjoin a single quotation. "I never," says Dr Parr, "received from mortal man a letter which, in point of composition can be compared with that which you wrote me the other day. I have to tell you Sir, and it is with sincerity I tell you, that some of the impressions made by your letter are of a much higher order than the pleasures of taste. You have written seriously upon a serious event; you have ascended to the highest tone of thinking, and, expressing your thoughts upon subjects of the highest capacities of our rational and moral nature. You did not offend what is rational in my piety; you seized upon the sympathies of all that is ardent in my love or sincere in my veneration of that Almighty and Omniscient Being by whom we are made to listen not to the deceitful suggestions of that cold and crooked philosophy which would impute this effect to the inferiority of man. It flows from a purer and nobler source; it is the result of those calm and profound reflections by which we pass through difficulties to probability, through anxiety to hope, through a sense of our imperfect faculties to a sense of our indispensable duty."

[From the Christian Pioneer.]

QUESTIONS TO ATHEISTS.

1. Is there not incomparably more skill and contrivance in the structure of the human eye, than in the formation of a telescope?

2. Would it not be absurd and preposterous to imagine, that a telescope could be formed without skill, understanding, and science?

3. Would it not be much more absurd and preposterous to affirm, that the human eye—that innumerable eyes, all constructed with equal skill and contrivance—a skill and contrivance infinitely surpassing what were ever exerted by the human intellect in its most cultivated state, were, notwithstanding, so constructed by a series of unintelligent, undesigning causes? What hypothesis can be more irrational than this? Similar questions might be asked respecting every nerve, sinew, vein, artery, muscle, joint, and tendon, of the human frame.

4. Are there not innumerable instances of the most exquisite skill and contrivance in the structure of animals and vegetables? and how could *any one* of these instances ever have occurred, unless there had been an original contriver, possessed of the requisite degree of intelligence? And how could every distinct species of animals and vegetables have been preserved, unless provision had originally been made for the production of the male and female sexes, in numbers sufficiently equal? And how is it possible, that such provision could have been originally made, and the laws necessary for its perpetuity continued in force, were it not for the regulations established and maintained by an over-ruling Providence?

5. In some individuals we find mental talents, which, by original strength and subsequent cultivation, as far surpass those of the generality of mankind, as the generality of human beings exceed the cattle in the fields. Are, then, these powers of mind, these capacities of attainment, merely the result of a series of unintelligent causes, co-operating with each other in the structure of the human brain? or do they proceed from a supremely intelligent first cause, possessed of all these powers in an infinitely greater degree himself?

6. In order to evade the force of the argument for the adequacy of the cause from the production of the effect, it has been asserted by a distinguished Atheistical writer,* that wine, though altogether destitute of intelligence, will sometimes give wit. But when, or in what instance, was it ever known to give either wit or understanding to one, who, by nature, was deficient in both?

* The author of the System of Nature.

DOCTRINAL AND BIBLICAL.

1 CORINTHIANS II. 14.

Mr Editor,—Having frequently seen in the Register expositions of the meaning of passages of Scripture, I am induced to ask of you an explanation of 1 Corinthians, ii. 14. "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

By complying with this request you will much oblige, Yours &c. D.

We suppose that a great part of christians who have been accustomed to hear the scriptures interpreted by a system, instead of being explained by the connexion in which a passage stands with the context, when its meaning presents any difficulty, understand the "natural man, in the passage which our correspondent has proposed for our remarks, to mean, man as he is by nature, wholly depraved; and opposed to the spiritual man, made holy by a change of nature. Let us see what the passage means, by making scripture its own interpreter. What is ill translated "natural man," is the carnal or animal man, who allows his senses and appetites and passions to rule; whose reason and conscience are in bondage to his lusts, or clouded by prejudice. When he is converted, a term to which we have no objection, except from its abuse, he is converted not from what he was by nature, but from what he has become by habit. His senses are the same as before; his appetites and passions are the same in kind; his reason is the same, his whole organization, and natural gifts and faculties are the same; while the soul was subjected to the senses he was an *unnatural* man, a mere animal man, a beastly man. While reason was enslaved by prejudice and passion he was an animal man; when reason and conscience gained the supremacy, he became what God intended he should be by means of his natural endowments and opportunities, and especially of God's revealed will. The carnal or animal man, therefore, cannot receive "the things of the Spirit of God," or the things taught by the inspiration of God which hath given him understanding, and especially what is taught by the revelation of the spirit of God. They are spiritually examined and discerned, and cannot be received till reason and conscience gain the ascendency. In conformity to these views we may explain other passages of scripture which require a change of heart or life, expressed by different terms, "the new man," "a new heart," "born again," "converted," &c. It is the affixing of a technical sense to these and such like terms, which sense we find it hard to rid ourselves of, (as in the case of all other technical language) that occasions the chief difficulty in ascertaining the scriptural sense.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor—I thought of writing an article for your paper this week; but I have deferred it in the hope that you will publish something of more value than anything I should write. The Christian Observer for June has appended to it an account of the thirtieth anniversary of the British and Foreign Bible Society. This has been to me an article deeply interesting, and I think it would be so to a great majority of your readers and the Christians of our country. You will probably deem the account too long to be all published in one number of your paper, but it can be safely divided into two or more parts if necessary, to be published in successive papers. Not only were the numerous facts recorded very interesting to me,—the spirit manifested through the whole was particularly so. The speakers were of various denominations, and their mutual affection is admirable. The world scarcely furnishes a more striking contrast than we have by comparing the late anniversary with the discord and confusion which occurred on a similar occasion but a few years ago. Much has been felt and said in this country and in England relating to the infidelity which has latterly prevailed. But as an antidote to that evil, or as a means of evincing the importance of Christianity, I know of nothing better than such a spirit and such facts as were exhibited on the anniversary, of which we have an account in the pages now recommended. It is presumed that you have the number of the Observer referred to, or that you can easily obtain it. It will not be supposed that, in recommending the documents referred to, I approve of every word, sentiment, or circumstance to be found in them. Perfection is not to be expected in such an assemblage of speakers. The documents however are in my opinion remarkably free from exceptionable passages; and should the spirit of kindness, benevolence, and mutual affection which was displayed on that occasion be generally diffused among Christians of different sects in that country and in this, infidelity would soon regard concealment as the best policy, and the friends of the Messiah would have little occasion for alarm. But so long as professed Christians of different sects are seen disposed to bite and devour one another they may well be alarmed when they see infidelity boldly lifting its head, and pointing the finger of scorn or triumph at the bitterness of Christians one towards another, as proof that their religion is of little value. R.

In compliance with the suggestion of our respected correspondent, we shall give extracts from the account of the thirteenth anniversary of the Bible Society. In the Register of July 13th we stated, that the anniversary was held in Exeter Hall on May 2nd, Lord Bexley in the chair. Though we gave, in that paper, a brief sketch of the remarks of the chairman, our readers we are sure will be pleased and edified by the full statement which appears in the Christian Observer.

Lord Bexley, the President, on taking the Chair, addressed the meeting as follows.

My Lords, Ladies and Gentlemen! Called, as I am this day, for the first time, to assume this chair as your President, I cannot but feel emotions of a considerably different kind from those which used to animate me, when I have taken it only as the substitute of your late venerable and excellent President. I could not but believe on those occasions that his spirit pervaded this society, and that a portion of the love and veneration borne to him would be reflected on his representative. I always felt a degree of confidence in that persuasion, and always experienced (at least on every occasion but one), that his spirit did pervade the Society; and I felt assured that we should have to communicate to him, at the close of the Meeting, what must ever have been most gratifying to his heart—the successful result of a Meeting animated by the spirit of charity and love, with which he was himself so abundantly endued. I trust that the same spirit will continue to prevail this day. I am sensible that the high eminence to which it has pleased you to raise me can be due only to my long acquaintance with the business of this Society. For twenty three years, I have been more or less engaged in the management of its concerns, and the defence of its cause. I have never lost sight of its great and glorious object, and never ceased to wish and pray for its success, or from giving it such assistance as circumstances rendered it possible for me to give, amidst the other occupations in which I have been engaged; nor to regret that it was not more constant and more effective:—and now that you have placed me in this ostensible situation, of which I feel all the weight and responsibility, I trust I shall not only be supported by those who have so long honored me with their confidence, and by that Christian sympathy which I have experienced from those connected with the Society, without abatement, during a period of twenty three years; but that I shall be favored, for the sake of our glorious cause, and in answer to our prayers, with a portion of that spirit from on high which your late worthy President possessed. Those who remember the manner in which he presided in the Hall, and the attitude and demeanor he always assumed, which spoke one who had his conversation in heaven, will not soon lose the impression of them. How much indeed his conversation was in heaven, was not so distinctly known till of late, when his private and domestic life has been portrayed and given to the public by his worthy and beloved relative.*

I have already stated, that I have been twenty three years connected with the Society; and I have never reflected upon any action or period of my life with greater pleasure, than upon what I have done, however imperfectly, in forwarding his operations, and supporting its cause. When I first joined it, its operations, though then fast extending, were yet limited to a comparatively narrow sphere. The whole extent of copies and parts of copies of the Scriptures issued from its depository did not exceed thirty five thousand, though now they are eight millions; and the whole amount of its expenditure, up to the year when I took part in it, did not exceed £50,000, though now it goes beyond two millions. And if the Society were this day to close its labors, if it were to expire with its late excellent President, an inestimable good would have been bestowed by it on mankind—it would leave to the world a legacy of eight millions of copies of the Scriptures—It would leave to posterity, and to distant nations, Bibles and Testaments in One hundred and fifty seven different Languages and Dialects; in seventy two of which, before the formation of this Society, the truths of the Bible had not been heard! But I trust that this Society will not terminate, till the kingdoms of this world shall become the kingdoms of our Lord and his Christ. I trust that, till then, it will go forward with increasing energy and greater success. The great foundation has been laid; the great obstacles have been surmounted; instruments have been prepared, and are in constant operation, for diffusing the Scriptures in the languages of immense populations, and in almost every nation: and if difficulties should yet arise—as they will, in the sourse of all sublunary events—we shall find a remedy for every doubt and every difficulty in that Gospel which we distribute to the world. Let brotherly love continue; let us impress the doctrines of the Gospel upon our hearts; let its influence be seen in our lives and labors; and then, notwithstanding the loss of so many valued friends, notwithstanding the difficulties which may from time to time arise, we shall experience that blessing which will carry it on with increased success, till it has evangelized the world.

* Alluding to a Funeral Sermon, preached at Brighton, by the Rev. Robert Anderson, son in-law to the Right Hon. Lord Teignmouth.

FOR THE CHRISTIAN REGISTER.

GENERAL AGENCY OF THE A. U. A.

Mr Editor—I wish, through the medium of your paper, to offer to our brethren in the faith such suggestions as may from time to time occur in regard to the General Agency of the American Unitarian Association. It is true this is a subject upon which much has heretofore been written in your paper. But what has been written was the result of theory. What may now be offered will be the result of observation. I hope therefore that my suggestions will not be tedious to your readers, even if I should offer nothing new, and should only confirm the conclusions already drawn in regard to the nature, importance and advantages of this office.

The reasons why I am desirous of offering to the public the suggestions which may occur to me are these—

1st. The office of General Agent is one which depends, both for its support and its success, upon the confidence reposed by the whole Liberal community in him who may hold the office. It is therefore of importance that the whole Liberal community should, as far as possible, be made acquainted with the views and feelings of the General Agent in regard to the office itself—the objects to be accomplished by it, and the manner in which they are to be accomplished.

2d. We are all liable to take partial views, to draw general conclusions from particular cases, which, upon more extensive observation or more careful reflection, may be found to be erroneous. This will be peculiarly the case with one situated like the General Agent. He will be frequently called upon to advise or to act, without having time for extensive observation, or for careful reflection. The suggestions which in such circumstances have occurred to his mind and upon which he has been compelled to act he will be in danger of regarding as settled general principles. But if these suggestions are laid before the public they may be examined by those who have enjoyed opportunities for more extensive observation or who have time for more careful reflection. I wish therefore to communicate my views and feelings to my brethren, that they may examine them and may correct whatever of error there may be in them.

3rd. The success of the General Agency depends not merely upon the the confidence reposed in the Agent, but upon the interest that may be felt throughout the community in the objects which are to be accomplished, and upon a proper estimate of the importance of these objects, and I wish therefore to hold communication with the public, in order if possible to excite interest, to enlist sympathy, to call forth affection for the objects which are to be accomplished by this office.

I would in this communication simply express the hope that the friends of this Agency will not be impatient in regard to expected results. There are several reasons why immediate visible effects are not to be looked for.

1st. The duties of the office are peculiar,—they are entirely different from the regular duties of a teacher and pastor. He then who is called from the latter situation to the former, whatever may be his natural fitness for the office, whatever may be his general qualifications for its duties, must, after entering upon the office, go through with a process of self-education in particular reference to its peculiar duties. Has he been a man of domestic habits—delighting in the quiet enjoyment of home? He must now so discipline govern and train his feelings as to find his happiness in his performance of duty whether at home or abroad. He must cherish that habitual trust and cofidence in God which will prevent all undue anxiety in regard to those near and dear to him, wherever they may be situated and wherever he may be wandering. Has he been a man of studious habits, systematically spending a certain portion of every day with his books? He must now forego the pleasures and advantages of regular and systematic study—and form himself to habits of activity, promptness and decision in business. He must form the habit of arranging his thoughts and planning his discourses and addresses, not in the stillness of retirement, and in the calmness of uninterrupted meditation, but in the snatches of time that can be secured by the traveller, and often amid the bustle and confusion of a stage coach conveyance and the necessary inconveniences of a house devoted to the public. Has he been one who delighted in the discharge of the pastoral duties, in visiting and conversing with the anxious, the afflicted,

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the sick and the dying, and in preaching the glad tidings of salvation from house to house? He must now change the character of his thoughts, inquiries and conduct in this particular. Instead of seeking to understand the peculiarities of individual religious experience, he must inquire for the general wants of the whole religious community. Instead of endeavoring to understand the peculiar dangers to which individual Christians are respectively exposed—in all the variety of circumstances in which they may be placed, and under all the variety of temperaments by which they may be characterized, he must watch for the dangers to which societies, combinations and communities are exposed. In short he must go through with a process of self-education in all parts of his character; his affections, feelings, thoughts, studies and habits, with particular reference to his peculiar duties. But this must require time. No such thorough charge can be brought about at once. In others cases, when a man is taken from one sphere and placed in another of a different character, it is expected that it will require time to fit him fully for the perfect discharge of his new duties. It is to be hoped therefore, that when this circumstance is taken into consideration, the friends of the Agency will not be impatient in regard to expected results.

2d. The field of labor in this Agency is one of vast extent. This is true whether we regard the Geographical boundaries to which his inquiries and thoughts must extend, or the vast variety of topics to which his attention must be directed. His thoughts and inquiries must extend throughout the whole United States. Nay more, he may be called in the duties of his office, to visit personally the most distant parts of our land. Is there a Unitarian Society in the far distant regions of the south—in the valley of the west or upon the northern confines of our land, it will be his duty to inquire into its situation, to learn its strength and its wants—and to promote as far as may be in his power its growth and permanency. Is there in any distant city or remote village an inquiry as to the peculiarities of our faith,or a call for the publications or for preachers, of our denomination, it will be his duty to aid in supplying these wants. Nay further. He is not only domestic Missionary, as he is sometimes called; he is also General Secretary, for both domestic and foreign correspondence. His thoughts and inquiries then will extend across the Ocean to the land of our fathers, to the plains of Hindostan, to the southern cape, in short to every portion of the habitable globe where there are immortal souls to be sanctified by the power of truth. So vast is the field of labor in a Geographical point of view.

And then look at the vast variety of subjects to which his attention must be directed. Here are feeble societies calling for his aid, asking for his advice and counsel. This brings up to his thoughts the whole subject of feeble societies and the best manner of rendering them assistance,—in all its magnitude and importance. There he has cherished a rising society until it has a strength to support the institutions of religion; and now he calls, and calls in vain, for one qualified by popular talents personal piety and religious zeal to become its pastor. This circumstance fixes his attention upon the vast importance and the proper means of furnishing a supply of preachers sufficient to meet the wants of the church. At one time he is called to visit those who profess great zeal for the spread of our views; but whose zeal is only a spirit of opposition to other and different opinions. He now inquires in what way this portion of the community can best be interested in personal religion and vital holiness. At another time he visits those who are filled with a spirit of devotion, but who are liable to be driven about by every wind of doctrine because they are not established in the first principles of religious truth; and he is led to think of the importance of spreading abroad clear views of the simple truths of the Gospel. There are Auxiliary Associations which have not been regular in their pecuniary contributions to the parent society, and after which he must look. There are some who object to being connected as auxiliaries with the parent society, but are willing to contribute to its funds, and he must adapt general principles to peculiar circumstances and feelings. One calls upon him and complains that too many of the tracts of the A. U. A. are doctrinal. He resolves to use his efforts to have them more practical. His resolution is scarcely formed are another calls to complain of the want, in his region of more doctrinal tracts. But time would fail me were I to tell of the vast variety of topics to which the attention of the General Agent must be directed. Sufficient has already been said, I would hope, to induce the friends of this Agency to cherish a spirit of patience in regard to expected results. J. W.

FOR THE CHRISTIAN REGISTER.

THE OFFICE OF REASON.

"There is a spirit in man, and the inspiration of the Almighty giveth him understanding.—The spirit of man is the candle of the Lord. Why even of yourselves judge ye not what is right. I speak as to wise men; judge ye what I say." Revelation considers man as an intelligent and rational being. It addresses him as such. And it clearly implies, that it is his duty to make use of his rational powers, in his inquiries and judgment on religious subjects. The Bible makes revelations to man; but man is to exercise his reason in deciding what the Bible does reveal and teach. The Bible is a record of divine revelations to mankind; but they must examine and decide for themselves what that record teaches as a divine revelation. The sacred volume contains the materials of faith and of religion; but, by the help of his reason, man finds out and puts together those materials, or they will be uninformed if not unperceived. Reason is the original revelation, and common to all men. Written revelation, or revelation from a few and communicated by human language, must be examined and judged of by reason, to asertain what it really is, what it teaches and what it requires. For the language in which it is communicated is imperfect; sometimes figurative, and sometimes difficult to be understood; and requiring therefore, some study, some learning, some use of reason, to decide what were the real sentiments of the writer.

This is too evident to be labored; though, for party purposes, it is sometimes denied. Why have there been synods and councils and creeds and commentaries, to explain or to show what were the doctrines of inspired writers? There is but one answer. The Bible, the record of revelation, was supposed to require explanation, to make its doctrines plain and evident. To make plain and evident, how? By inspiration? No, not in the strict sense of the term. Commentators and creed-makers and members of councils have not claimed to be inspired, when they undertook to decide what was the doctrine of the Bible, or the meaning of inspired writers. They have used their reason and understanding in deciding. There is no denying or evading this. Now I do not blame them for this. There was no other way of proceeding. But I do blame them, and I have just cause to blame them, for refusing to others the right which they have exercised. They have used their reason in judging of the meaning of inspired writers, but deny others the right. They condemn others for exercising their reason, in forming an opinion of the meaning of the sacred records, while they are doing and have done the same. And thus, while they say to others, do not rest on your own reason, do not trust to your own judgment, they require them to rest on *their* reason and to trust to *their* judgment. For if uninspired, then their judgment, their opinions, their decisions, are the fruit of human reason and intelligence.

It is quite time for men of any self-respect, and who value their reputation for intelligence, to be a little more modest, a little more rational, and a little more consistent. Who formed the Nicene creed? Who composed the council of Trent? Who drew up the Westminster confession and covenant? Who wrote Calvin's Institutes? Were they inspired men? Nobody pretends it. By what process, or by what lights did they come to the results agreed on and published? By reason: by the exercise of their reason on the word of God, solely; except what we allow for the influence of party feelings and unholy passions, which we cannot but think *rather worse* than the sober exercise of human intelligence. Let men learn to be candid, or they must expect to be charged with assuming the spirit of infallibility, which they are ashamed explicitly to avow. A. B.

CHRISTIAN REGISTER.

BOSTON, AUGUST 16, 1834.

In the last number of the Register, the proprietor announced his intention to enlarge the size and change the type of the paper. In conformity to that promise, he presents it this week, on an enlarged and handsome sheet, and good type. This change has been made to show his willingness and determination to keep pace with the wants of the time, by furnishing room for a greater amount and variety of reading.

It was at the same time announced also, that new arrangements had been made in regard to the editorial department of the paper. By obtaining the services and placing the paper under the care of an able and well qualified Editor, who should devote his time to the work, the proprietor felt sure of giving it more efficiency and uniformity of character, and of ensuring for it more fully the confidence and interest of the community, than he could possibly do himself—whatever occasional aid he might command—whilst so large a portion of his own time was necessarily required for its financial and business concerns.

He may be permitted to add, that he has derived great satisfaction from the decided terms of approbation and confidence in which his friends have expressed themselves, in regard to the new arrangement.

The paper will be conducted agreeably to the leading principles which have hitherto been observed in its management. More extended accounts may be expected concerning the religious and benevolent operations of the day, and particularly of Sunday Schools, and of the moral and religious education of the rising generation.

As this number of the Register will be sent to many persons who are not now subscribers, and who, of course, have not seen the statement we made last week, in regard to the past history of the paper, and the proposed changes in its size, appearance, and editorial management, we will briefly repeat the statements and suggestions then given.

The regular publication of the Christian Register, was commenced by the present proprietor, in August, 1821. There was then no religious paper in our denomination; and as there was no concert of action among us, in regard to the support of religious periodicals, it was difficult to excite sufficient interest in the publication, to justify its commencement; and during several of the first years of its publication, its income did not defray its expenses. Its patronage has been slowly but steadily increasing, and the paper has been several times enlarged, without adding to the subscription price. The income has not, till recently, enabled the proprietor to procure the necessary editorial assistance.

The expenses now incurred for the enlargement of the paper, with the appropriations for an Editor, will so far absorb the present income, that in order to sustain the work in a style and character acceptable to our eommunity, its circulation must be very much extended.

As the proprietor of the Register, has labored zealously, for several years, to sustain this religous Journal, and has at all times been ready to meet the wishes of the community, both as regards the size and style of execution of the paper, and the arrangements for its editorial management, he takes the liberty respectfully and earnestly to solicit the united good offices of his friends and our religous community generaly, in giving support and extended circulation to the paper.

The Proprietor of the Christian Register having announced to the public that he has procured the services of an Editor of his paper, the Editor would perhaps be thought wanting in due respect to the common ceremonies of the occasion, or be considered guilty of abruptness and indecorum if he should not utter a word. But he has not a word to utter of the least consequence to himself or to the public. He has come very promptly to aid the work (if aid shall prove to be a term applicable to his labors) because his aid was asked for. He is altogether unskilled in the necromancy of getting up a newspaper. It has always seemed a sort of magic, a slight of hand, a kind of gift, rather than an operation of delving labor, which he is told it is. It is one of the last things that the present Editor would have undertaken, if the proprietor and late editor, so long skilled in the business, and so well furnished with the requisite apparatus, were not at hand to afford the facilities for conducting the Journal. The editor promises nothing, because editorial promises are good for nothing, and the public are not bound to expect them. If he finds the materials for a periodical of this kind which are strowed around him, as chaotic as they seem to be, and if he cannot reduce them to any order; if what he has undertaken prove too laborious or disagreeable; and in fine if the public feel no sympathy in his labors and no disposition to encourage them, he will take his leave without disappointment or mortification, having no broken vows and pledges to repent of. If, on the other hand, by the succor of his friends, and by a divine blessing upon his exertions, he shall be able to do anything towards promoting pure christian faith and holy living, to say nothing of various things subsidiary to, or inferior to these great ends, he will toil cheerfully in a cause so righteous and honorable.

RIOT AND CONFLAGRATION.

The burning of the Ursuline Convent, at Charlestown, and the disgraceful conduct that attended that act of barbarous outrage, have been announced to the public in various prints, which are distributed from this city, accompanied by expressions of indignation necessarily excited by those unchristian and infamous transactions. It becomes us to add our testimony of abhorrence of such flagrant wickedness and lawless outrage, which, so far as we know or recollect, has no precedent in New England, and which in Old England, has its nearest parallel, if we may take for our guide the suggestions of the moment, in the Birmingham riots, which ended in the destruction of the dwelling place, the moveables and valuable papers of Dr Priestley. If, as citizens, who should know their duty, as moral men, who ought to feel their power,and as Christians whom it becomes to know something of the principles of toleration, or, more properly speaking, of religious freedom, the good people of this community cannot frown upon such proceedings, or upon the smallest approximation to them, in such a way as to put them down, in such a way as to make those who are ready to perpetrate them, shrink from the struggle, and find themselves paralyzed in their guilty purposes, and those who apologize for them, hide their heads from very shame;—if the arm of the law is not strong enough to protect that equal freedom which is promised by the whole body politic to all the parts; if liberty has already so far degenerated into licentiousness, that a few abandoned persons, more daring than their fellows, shall be able, by gaining the sympathy of the crowd, or by neutralizing their action, to triumph over real liberty and the wholesome provisions of law for its maintenance;—if things have come to such a pass, it is time for us to think how we may escape a despotism like this, and whether there is not still some land of refuge for the sons of freedom, where they may set up their banner of LIBERTY AND LAW.

We have many things to say upon this subject, but we cannot say them now.

It is due to some of our readers to present a brief abstract from the accounts which have been given of the deeds perpetrated at Charlestown.

On Monday evening last, a number of persons, fifty and upwards, assembled in disguise, before the Convent, inhabited only by females, and gave sufficient indications, by their violence and threats, that it was necessary for these females to escape for their lives. After this was effected, under the most distressing circumstances, affording, one would think, a more powerful appeal to humanity, than the most eloquent harangues of the greatest orators,—the mob broke through the doors and windows, removed and then destroyed a great part of the furniture of the house, and a little past midnight, set fire to the building in the second story, which was soon destroyed.

Thousands of people had been collected by the alarm of fire, occasioned by the burning of tar-barrels, near the Convent, at 11 o'clock. This is supposed to have been a pre-concerted signal to collect those who were privy to the intended outrages, and who would be on the alert, first to reach the ground. And though it is reasonable to suppose that a large portion of the people present could not look with complacency upon the fiend-like transactions, yet it does not seem that any efforts were made to quell the riot or stay their progress in the business of destruction.

From the Nunnery, fire was deliberately set the Chapel, to the Bishop's Lodge, to the Stables, and to the old Nunnery, a large wooden building,—all of which were consumed, and the work of violence extended even to the cemetery. The mob dispersed about daylight.

It is difficult for us to conceive that the alleged cause for the excitement which has ended so disastrously, and the result of which, affords matter for such sadness and painful distrust to every reflecting mind, was any thing more than the occasion; for the perpetrators of the acts of violence did not wait to find out the truth, and appear in a manner to have anticipated inquiry, lest the opportunity for hurling firebrands, and effecting their work of desolation, should be snatched from them. One of the papers of Friday last, stated the mysterious disappearance of a young lady, at the Nunnery, who had been sent there as a pupil, and had been induced to take the black veil; that afterwards, dissatisfied, she made her escape, but that she was persuaded to return, by the assurance, that, if she would remain three weeks longer, she would be honorably dismissed. Bishop Fenwick pronounced the statement which we have given in substance,—unfounded; but learning that a gentleman living near the Convent, a protestant, and not likely to be charged with partiality, was about to present a statement of facts, the Bishop proceeded no further by way of explanation. No statement of facts however appeared, till Tuesday morning, the day after the work of destruction was accomplished. Then a statement from Mr. Edward Cutter, the gentlemen first alluded to, and from the Selectmen of Charlestown, appeared, which show that the alleged facts, which are said to have occasioned the excitement, are not true.

When the midnight transactions of which we have given an outline, became known in this city on Tuesday morning, there appeared to be universal and deep feeling on the subject; the Mayor issued a notice for a meeting of the citizens at Faneuil Hall, at one o'clock, to take such measures as the occasion might require. The Hall was filled at the appointed time. The meeting was called to order by Charles P. Curtis, Esq., and the Mayor was appointed Chairman. The Mayor made some remarks suited to the occasion; after which Josiah Quincy, Jr., Esq., rose and offered several resolutions, preceded by a brief and appropriate address delivered with great energy.

Mr. Otis, who heard of the meeting only a few minutes before it took place, supported the resolutions in a short speech, full of genuine patriotism and benevolent feeling, characterized by real eloquence, and containing neither more nor less than the occasion demanded; such, in fine, as commanded the hearty sympathy of all well disposed citizens.

The Resolutions, which were unanimously adopted, are as follows:

Resolved, That in the opinion of the citizens of Boston, the late attack on the Ursuline Convent in Charlestown occupied only by defenceless females, was a base and cowardly act, for which the perpetrators deserve the contempt and detestation of the community.

Resolved, That the destruction of property, and danger of life caused thereby, calls loudly on all good citizens to express individually and collectively the abhorrence they feel of this high-handed violation of the laws.

Resolved, That we, the Protestant citizens of Boston, do pledge ourselves collectively and individually to unite with our Catholic brethren in protecting their persons, their property, and their civil and religious rights.

Resolved, That the Mayor and Aldermen be requested to take all measures consistent with law to carry the foregoing resolutions into effect, and as citizens we tender our personal services to support the laws under the direction of the City Authorities.

Resolved, That the Mayor be requested to nominate a committee of 28, from the citizens at large, to investigate the proceedings of the last night, and to adopt every suitable mode of bringing the authors and abettors of this outrage to justice.

The following resolution was offered on motion of JOHN C. PARK.

Resolved, That the Mayor be authorized and requested to offer a very liberal reward to any individual, who, in case of further excesses, will arrest and bring to punishment a leader in such outrages.

On motion of Mr. GEORGE BOND, the committee of 28 were requested to consider the expediency of providing funds to repair the damage done to the Convent.

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On Thursday morning a meeting of the citizens of Charlestown, was called to express their feelings in reference to the outrage upon the Convent. Dr Thompson was appointed Moderator, and D. Dodge, Clerk.

On motion of John Soley, Esq. it was

Resolved, That a liberal reward be offered by the Town for the detection of the authors of the outrage last night committed.

On motion of Capt. Whipple, it was

Resolved, That a Committee of five persons be appointed to report such resolutions as it may be expedient for the town to adopt, and to nominate a Committee of Vigilance.

Whereupon, the following persons were appointed on the said Committee:—

Hon. E. Everett, Capt. Whipple, John Soley, Esq. Rev. Mr Byrne (Catholic Priest,) was excused at his request, and Wm. Austin, Esq. appointed in his place.

This committe retired from the Hall, but soon returned, and reported the following preamble and resolutions:—

Whereas, the Ursuline Convent, in this town was attacked by a riotous and lawless assemblage, its peaceful and unoffending inmates—consisting exclusively of women and children—driven out, and the Convent, after being pillaged, was, with the adjacent buildings, reduced to ashes, therefore

1. Resolved, Unanimously, by the citizens of Charlestown, in town meeting assembled, that we regard with feelings of indignation and horror, the aforesaid lawless acts of midnight violence committed within the limits of the town.

2. Resolved, Unanimously, that the citizens here assembled consider it a duty to themselves and the town, to take all proper measures to ascertain the authors and perpetrators of the aforesaid acts of violence, and outrage, committed in a manner unexampled in this country—in defiance of the laws, and in violence of those feelings of honor and humanity, by which the innocent and defenceless are placed under the protection of all good citizens.

3. Resolved, That it is the incumbent duty of all good citizens to co-operate with the Selectmen and the magistrates in detecting and bringing to justice all persons concerned as perpetrators and abettors of outrages so discreditable to the Community, in which we live, and to the Country at Large.

4. Resolved, That the following persons be appointed a Committee of Vigilance, whose duty it shall be in conjunction with the Selectmen, to take such measures as may be necessary to preserve the public peace, and to detect the perpetrators of the outrages last night committed, viz: Gen. N. Austin, Joseph Tufts, Esq. David Devens, Esq. J. K. Frothingham, Esq. Capt. L. Turner, Dr A. R. Thompson, Capt. Jos. F. Boyd, Benjamin Thompson Esq. Dr Jos. Stearns Hurd, and Wm. Sawyer, Esq.

Resolutions were also passed, authorising the Committee of Vigilance to offer a suitable reward, not exceeding $1000, for the detection of the projectors of the conflagration, to be paid in proporrion to the degree of guilt proved against the offendters and requesting the Governor of the Commonwealth to offer a suitable reward for a similar purpose.

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A meeting of the citizens of Cambridge was held at the Town Hall on Wednesday, for the purpose of expressing the opionion of the town on the subject of the destruction of the Convent. W. J. Whipple Esq. was appointed Chairman. The meeting was addressed by Judge Story, Judge Fay, W. Wells Esq. and several other gentlemen; and several spirited resolutions were passed expressing their abhorrence of the "flagrant violation" of private rights, in the destruction of the Convent, and their sympathy with the sufferers.

SANDWICH ISLANDS.

In the Missionary Herald, for the present month, we find some interesting accounts of the mission to these Islands and of the amount of its success. The missionaries in their "General Letter" speak of their progress in the translation of the books of the Old Testament and in the revision of that of the New Testament, besides the printing of some little books and tracts for the natives.

Respecting the state of the churches they speak encouragingly in general terms, but add with commendable honesty a very unsatisfactory account of particulars.

"When we come to point out individuals or speak definitely of the number of such, [whose names are written in the book of life] our experience leads us to speak with hesitation. We are induced to think that many tares have been sown with the wheat. It is remarkable, the more we become acquainted with this people—the more we search the motives that actuate them—the more we become acquainted with their objects of pursuit and the ends used to obtain them—the more we come into contact with them as it relates to their manners, modes of thinking and judging, the wide difference between what they consider the chief good and the chief good of the Bible—the less we are disposed to trust their professions of penitence, their love of the Saviour, or their real desire to obey his commands. Still, as before, we believe the church is here, that it is dear to him who has purchased it with his own blood, and we would fain hope that he has designs of mercy for it. The whole number of members admitted from the beginning is 669; of whom 72 have been admitted during the past year. Time can only determine how many of them will stand firm when the period of trial shall approach. We ought to say that no signs yet appear of a great defection. But the reports from the several stations will give the particulars. These people need the prayers of all the friends of Zion, and we need them too, lest we, in our worldly wisdom, teach them what God will not own as his gospel, and will not bless as means of sanctification."

Now we must confess that we are disappointed in this account, and do sincerely lament that hopes which had been so highly raised, are in so small a degree, if in any degree fulfilled. There is something in the exertions the zeal and the sacrifices of the heralds of the cross in heathen lands that has always appealed to our enthusiasm. Their adventurous spirit mingled doubtless with deep piety, has called forth much of our sympathy for them and for the cause, though not for the peculiarities of their doctrine. And whenever our skeptical doubts have broken out and become audible in regard to the success of missions, in general, we have always admitted, when told of the glorious results of the missions to the Sandwich Islands, and rejoiced to admit, that this was an exception to the almost hopeless attempts of converting pagans and idolaters to the Christian faith. And must we now admit with those who have come to a more thorough acquaintance with these supposed converts, that their profession of penitence is almost if not altogether a delusion?

The account of schools and prospects of education affords little more to gratify the Christian philanthropist than that of conversions to the Christian faith and practice. "At most of the Stations," Say the missionaries in their "General Letter," "according to the reports handed in, there is a falling off in the number of the scholars and but little progress in those who have continued to attend." This is ascribed partly to the inability of teachers, and partly to want of books,—particularly of interesting books,—and partly to circumstances, of a local nature which have turned the people to their ancient customs and cherished idolatry. "Special pains," they say, have been taken during the past year to collect and interest the children in schools. But we cannot expect this will become general in the present generation."

Concerning their high school from which they expect much, "though it has accomplished but little," "we think the permanency of religious instructions on these islands, and partly the existence of the people as a nation, will in a great measure depend on the success or failure of this or some institution of a similar kind."

We conclude with presenting to our readers, and we certainly do it with pain, the conclusion of the whole matter, in the precise words of the missionaries which need no comment of ours.

"When we look at the state of the people—at what is necessary to make them an enlightened and virtuous people, and what obstacles there are in the way of making them so, we expect to cease from our labors long before it will be accomplished. We cannot act upon children, for there is no paternal authority to second our efforts. We cannot act upon the old, for their habits are fixed. The younger of grown persons therefore is the only class that can make any advance in improvement. But even these have grown up with all the habits, feelings and ignorance of heathens, and were they ever so ready to improve, and susceptible of improvement, still we are deficient as teachers, deficient in modes of expression necessary or best adapted to convey instruction to their minds, and when we attempt the preparation of books, we find the language very deficient in words proper to convey ideas which lie at the foundation of morals, religion, science and the arts. When we look at these things, (and we enter not into detail) we see our weakness, for we have no confidence in ourselves nor in the wisdom of men. But in him in whose hands are the hearts of all men we have hope. He is wise and will guide the meek in judgment. We commit the cause of this people and of ourselves into his hands."

CHINESE STEREOTYPE PRINTING.

An Event of great importance to the intellectual and moral condition of the inhabitants of China, seems lately to have transpired. We learn from a late number of the Missionary Herald, that somewhat more than a year since the thought occurred to one of the officers of the Board of Foreign Missions that plates might be obtained from the engraved blocks by means of which the Chinese execute their printing. The subject has since been discussed by the leading officers of some of the national societies, and a strong hope has been excited of the possibility of substituting metal plates for chinese wooden blocks.

In June 1833 a request was forwarded to Rev. E. C. Bridgeman, missionary of the Board at Canton, requesting him to procure a set of the Chinese blocks containing the text of some tract, and forward them, with some Chinese printing paper, that an experiment might be made. He complied with the request and in April last a set of the blocks was forwarded containing Christ's sermon on the Mount, of 20 pages. Two sets of stereotype plates have been cast in Boston from these blocks, and a small edition of the tract has been printed. The officers of the Board of Commissioners express the belief that this is the first Chinese book ever stereotyped, and the first Chinese book ever printed in the United States.

In referring to this important movement in regard to the introduction of the Bible and European literature into China, the Herald remarks;—

Should the expectations which are cherished on this subject be realized, the common printing-press may at once be employed in Chinese printing, without the ernormous labor and expense of procuring metalic types, which must be multiplied to many thousand characters before the fount will be complete;—the Chinese characters representing ideas and not sounds. The plates will also be far more durable than the wooden blocks used by the Chinese printers, and the printing can be executed with manifold more rapidity. For newspapers and ephemeral works, as in this country, movable types will be necessary, but for the printing of the Holy Scriptures and other standard books and tracts; the stereotype printing will be as available for the hundreds of millions in China, as it is for the nations of Europe and America.

CONGREGATIONALISM IN NEW YORK.

A number of Ministers and delegates from local Associations met at Clinton N. Y. in May last to consult together upon the expediency of forming a General Association of Congregational Ministers and Churches in that State, and they resolved unanimously upon its expediency. They resolved also (unanimously we suppose)

"That this Association regard the shorter catechism of the Westminster Assembly of Divines as containing essentially the system of doctrines revealed in the word of God."

The following are two of the Articles of their confession of faith.

ART. VIII. Mankind, in their natural state universally reject the offers of salvation, performing nothing acceptable to God until renewed by the special influences of the Holy Spirit and therefore, in order to salvation, must be born again.

ART. IX. God has, in the covenant of redemption, given to Christ a part of mankind who were from all eternity predestinated to be holy, and to be heirs of eternal glory; and by the agency of the Holy Spirit renews them, after his own moral image, and causes them to persevere in holy obedience to the end.

If this is not taking some steps backward, according to the modern orthodoxy of New England, we greatly mistake the signs of the times.

We do not know whether the General Association of Massachusetts have any written articles of faith.—We do not believe that they have. All Associations and Conferences of Clergy combined together to tie down God's word to a certain form, and thus to bring churches and congregations into a bondage imperfectly understood and felt, but which may sometime be felt to their great harm, is in our opinion anti-congregational, and anti-protestant,and anti-christian. If we are to have hierarchies in greater or smaller bodies let us know the whole extent and bearing of the business—and let us not have combinations of men calling themselves Congregationalists, which is the same as Independents, in fact if not in name who can wield all the ecclesiastical powers of Presbyterians.

Lady Hewley's Charity.—We stated last week that the case in law respecting this charity had undergone further consideration before the Lord Chancellor, but was not yet decided. For the information of such as may not have attended to the previous statements respecting it, we repeat what was said in the Advertiser of the 7th instant, that "certain estates of this lady were devised about a century ago in trust, in order that the rents might be paid to poor preachers of Christ's Holy Gospel. The trustees for some years past have been Unitarians; and on a late investigation of their right to act as such, it was decreed by the Vice Chancellor that Unitarians were excluded by the terms of the will, as not being believers in Christ's Holy Gospel. An appeal was taken from this decision, which came on for hearing before the Lord Chancellor on the 26th of June. Sir Edward Sugden and Mr Knight were heard on the 30th, in support of the decree. The latter gentleman in the course of his argument, remarked that the direction of Lady Hewley, that Bowles's catechism should be used in the almshouse, was conclusive as to her sentiments." On this the following conversation occurred.

The Lord Chancellor said he looked carefully into that Catechim, and was of opinion that it was as favorable to and as much used by the Unitarians as by the Presbyterians, each interpreting it according to their own notions. It would in his opinion, puzzle the acutest theologian to find out that racy stream of Trinitarianism which was said to run through that catechism.

Mr Knight, admitting that the rule prescribing Bowles's catechism might not decide this question was satisfied that there was quite enough in the case to prove that Lady Hewley was not a Unitarian. He was next proceeding to show that the defendants were Unitarians, and therefore inadmissible to the benefits of the charity.

The Counsel for the defendants, in answer to a question from the Lord Chancellor, said they did not deny that the defendants were Unitarians. They also admitted that the charity was not at its commencement of a Unitarian character.

Mr Knight thought that these admissions determined the question in the case, and saved him and the Court the trouble of any further argument. He trusted that the judgment of the Court would be to affirm the decree of the Court below.

Mr Romilly, also for the relators in support of the decision of the Vice Chancellor, submitted that the terms "godly preachers" and "Christ's holy Gospel" meant, according to the phraseology of the times, pure Presbyterian.

The Lord Chancellor—The terms "godly preachers" were in the cant of the time applied to those Christian religionists who were not Catholics or Episcopalians. No inference for deciding the question between those parties could be drawn from Lady Hewley's use of these terms.

After the Soliciter General had concluded an argument in behalf of the appellants, the Lord Chancellor observed, that if the hearing should not be concluded on the following day, the case should be continued till November.

No decision had been made at the last dates, and it was uncertain whether the case would be settled before November.

Greek Schools.—Great attention has been awakened, since the liberation of Greece, to the instruction of the rising generation. Rev. Mr Perkins, missionary to Persia, on his way from Malta to Constantinople had a favorable oppornuity of investigating Greek enterprise and character. The principal city of that Island is said to be the mart of the whole nation. After speaking of the rapid increase of commerce, and the general progress of improvement, Mr Perkins alludes to the schools, the progress of which surpasses all other improvements. "I was greatly and joyfully surprised," says he "to find them in so prosperous a condition. One, now under the care of Rev. F. Kildner, of the Church Missionary Society, embraces 450 scholars, of both sexes, and is conducted in the best order, on the Lancasterian system

This school was commenced by our Rev. countryman Mr Brewer. Professor Bambas, the most intelligent man in the Greek nation, and apparently a devoted christian, has also, a flourishing gymnasium, at Syra; which, with its preparatory school, numbers about 150 young men and boys."

Mission to Persia.—Rev. Justin Perkins, late of West Springfield, sailed from this country accompanied by his wife, in September last, on a mission to Persia. He arrived at Malta, in the early part of November, where after a few days he sailed for Constantinople, stopping at the island of Syra about three weeks. He arrived in Constantinople about the last of December, where he gave himself to the study of the Turkish language, and other preparations for his mission His letter from which these facts are gathered is dated Constantinople April 7, 1834, and informs us that he expected to start on his journey to Persia, about the last of April.

Professor Robinson's Map.—The Rev. T. H. Horne has had Professor Robinson's map of the country South of the Dead Sea and Palestine engraved for the new edition of his "Introduction," "on account of its superior correctness." He has been very particular in giving credit for the map, lest it should be *pirated* by a British publisher, who has determined to bring about a new Biblical dictionary, containing all Profe sor Robinson's *addenda* to Calmet. We learn these facts from a letter of Mr Horne to Professor Stuart, dated June 2d. Mr Horne says that many copies of Professor Robinson's forth-coming Lexicon of the New Testament have been ordered.
Boston Recorder.

We hope for the honor of English literature, that the publisher who proposes a new Biblical Dictionary, will give due credit, in an intelligible way, for the additions to Calmet by Professor Robinson; and that if Calmet, in the form in which Professor Robinson took it up, shall be thought of at any time for republication, the same respect will be paid to Professor R's *expurgata* as to his *addenda*.

ORDINATION.—We understand that Mr Wm. G. Eliot Jr. of the last Class from the Divinity School in Cambridge is to be Ordained as an Evangelist on the evening of Sunday, (to-morrow) previously to going to St Louis, Missouri, where there is a prospect of collecting an Unitarian Society. The Sermon on this occasion will be preached by the Rev. J. F. Clarke, of Louisville Kentucky; Charge, by Rev. W H. Furness of Philadelphia; the Right Hand of Fellowship, by Rev. Cazneau Palfrey of Washington; and Ordaining Prayer, by Rev. Dr Ware of Cambridge.

The services are to be performed in Dr Channing's Church in Federal Street, and will commence at 7 o'clock.

DEDICATION AND ORDINATION.—The new and beautiful church recently erected by the Second Congregational Society in Leicester, was dedicated to the service of the one Living and True God, on the evening of Tuesday. An able and very impressive discourse was delivered by Rev. Mr Walker, of Charlestown. The other exercises were appropriate and interesting.

On Wednesday Mr Samuel May Jr. recently from the Theological School at Cambridge, was ordained as Pastor of the Society. The services were as follows: Anthem; Introductory Prayer, by Mr Allen, of Northborough; Selection from Scripture by Mr Noyes of Brookfield; Hymn; Sermon by Mr Greenwood, of Boston; Ordaining Prayer by Dr Bancroft, of Worcester; Hymn; Charge by Dr Lowell, of Boston; Anthem; Concluding Prayer, by Mr Hill of Worcester; Doxology; Benediction by the Pastor.

We have been unable to obtain a more particular account of the performances of the occasion, for this week's paper. We have only learnt, verbally, that they were of a high order, and that they were listened to with great apparent interest by the audience.

ORDINATION AT WEST BRIDGEWATER.—The Ordination of Mr Richard Stone, as Pastor of the Congregational Society in West Bridgewater, as recently announced in the Register, will take place on Wednesday next: Sermon by Rev. Jason Whitman.

COLLEGIATE RECORD.

Waterville College.—The annual commencement at the Waterville College, Me. took place on the 30th ult. The number of the graduating class was thirteen.

On the day previous an Address was delivered before the Peace Society, by Rev. Mr Choules of New-Bedford, Mass. An Inaugaral Address was delivered on the same day, by President Babcock, and also an address before the Literary Fraternity, by F. Bradford Esq. of Portland.

The prospects of the College are represented as highly encouraging Phineas Barnes Esq. of Portland has been appointed Professor of Greek and Latin languages and Literature. A course of Lectures on Chemistry is to be delivered by Dr Holmes, late of the Gardener Lyceum.

Dickinson College.—This institution will be re-opened in the month of September ensuing. The Carlisle Herald states that at least one hundred students will enter the institution at that time. The President of the College, Rev. Dr Durbin, and family, have already arrived at Carlisle, and the other members of the faculty are expected during the ensuing month.

University of Virginia.—We observe by the Charlottesville Advocate that the tenth session of the University was closed on Saturday, the 19th of July, 1834, by the following Public Exercises, held in presence of the Board of visitors, and a large and respectable audience.

1st. An Essay, on the Progress of Improvement, and its effects on Human Happiness—by *John B. Young*, of Henrico.

2d. An Oration, on the progress and limits of National Improvement—by *Wm. Frazier*, of Augusta.

3d. An Essay, on the comparison of Usefulness and Fame, as objects of action—by *J. B. Minor*, of Louisa.

4th. An Oration, on the causes which have retarded the Improvement of the Mind—by *B. F. Minor*, of Albemarle.

5th. An Essay, on the Intellectual Improvement of the People—by *G. P. Holeman*, of Fluvanna.

6th. An Oration, on the Influence of the Moral Condition of the People on the Government—by *A. Lindsey*, of Mississippi.

Subjoined to the above, the Advocate gives a long list of the names of those who had distinguised themselves at the examinations of their respective classes, also the names of those graduated. The institution appears to be flourishing. The next session will commence on the 10th of September.

Rutger's College, N. Y.—Commencement July 16th. The degree of A. B. was conferred on nineteen young gentlemen, alumni of the college;—A. M. on seventeen. The degree of *Doctor of Divinity* was conferred on the Rev. Charles Hodge, Professor of Biblican Literature in the Theological Seminary at Princeton, New Jersey, the Rev. Peter I. Vanpelt, of Staten Island, New York; and the Rev. James Stevenson of Ayre, Scotland; and that of *Doctor of Laws* on Benjamin F. Butler, Esq. Attorney General of the United States, and Gideon Hawley.

Washington College.—The Commencement at the Washington College in Hartford, took place on Wednesday of last week. Thirteen young gentlemen were admitted to the degree of A. B. and nine to that of A. M. The applications for admission to the Freshman class are more numerous than usual.

University of New York.—The commencement of the University was held at the Middle Dutch Church, on Thursday the 17th ult. The degree of A. B. was conferred on nine alumni; that of A. M. on Edward Jay, of Bath, England; the degree of L. L. D. on William Gaston, Esq. of North Carolina, and James Douglass, Esq. of Cavers, North Britain; and D. D. on Rev. John Johns, of Baltimore.

Union College.—The annual Commencement of the Institution took place on Wednesday last. The degree of A. B. was conferred on 65 young gentlemen, and that A. M. on 17. The honorary degree of D. D. was conferred on Rev. President Wheeler, of the University of Vermont.—*Jour. of Commerce.*

University of Pennsylvania.—The annual commencement of the University of Pennsylvania took place on the 31st ult. A highly respectable audience was assembled. The degree of Bachelor of Arts was conferred on fourteen young gentlemen, members of the Senior class. The degree of Master of Arts was conferred on twenty-two gentlemen. The degree of Doctor of Medicine was conferred on nine gentlemen.

NEW PUBLICATIONS.

A History of the United States, from the Discovery of the Americon Continent to the present Time. By George Bancroft. Vol. I. Boston: Charles Bowen. London: R. J. Kenneth. 1834. 8vo. pp 508.

It is time for us to have a history of the United States deserving the name, and executed in a manner worthy of the subject. Mr Bancroft, by publishing the first volume of his work singly, has given us a good opportunity to judge of his competency for the undertaking, and after a careful reading of this volume, though we are not antiquaries learned enough to vouch for his accuracy on all occasions, yet we find the evidence of diligent research and discriminating judgement. We could cite various examples of his fidelity proved by the corrections of errors which have passed from one hand to another; and the reader is furnished with the evidence on which the corrections are founded.

Apart, however, from what is indispensable to the reputation of an historian, namely, his fidelity, and his capacity of weighing evidence and reasoning upon it in order to ascertain facts, there are those higher qualities in the author, of whom we are Speaking, which give dignity, elevation, and attractiveness to his work. He seems to us to be at once impartial and independent; never afraid of truth, never indulgent to falshood. His narration is lively, well mingled, as occasion requires, with brief philosophical speculations, and interspersed with judicious reflections. Great felicity is displayed in delineations of character, always a delicate office; and in his judgments of human actions as affected by motives and influenced by circumstances, he shows entire liberality, united with a high tone of feeling. The materials of this volume are so arranged, as to afford distinct views of each portion of history. The history of the different colonies is given separately; chronological order being carefully preserved in each part. The volume begins with accounts of the early voyages of discovery, and of fruitless attempts at colonization; the history of the origin and progress of each colony is then given; and the volume closes with a view of New England, embracing that part of its history, in which the interests and principles of the inhabitants in regard to their colonial relations were shared in common. The period comprised in this volume extends from the discovery of this country to the restoration of the Stuarts, in the person of Charles II.

We reccommend Mr Bancroft's History thus far as a very able work, presenting in a clear and able manner, and with all necessary detail, the rise and progress of the colonies, and with this, the germination and growth of those principles of civil and ecclesiastical freedom, which, notwithstanding the discordant materials in different colonies in respect to the character of the settlers, and their conflicting tenets and prejudices in religion, were destined finally to unite the separate colonies into one great whole, which should fully recognise in their free political institutions the greatest prerogative of man—that of religious liberty and equality.

The House I live in. Part first. The Frame. For the use of Families and Schools. By William Alcott. Boston: Lilly, Wait & Co. 1834.

The title of this book does not explain its purpose, so as to be understood without explanation. "The house I live in 'is my body.'" The "Frame" is man's physical frame, that which holds together the fabric which is inhabited for a time by a tenant destined to disappear with its decay, and then to live forever. This little work contains an allegorical part, which sometimes labors, as allegory is wont to do, and is sometimes forgetful as allegory is apt to be, and thus ever and anon degenerates into the literal. On the whole however it is ingenious and taking, and often comes in happily by way of illustration and so as to secure attention to the lessons which follow. These lessons comprise descriptions of the human bones; and the manner in which they are connected together. The descriptions are as simple as the case admits. The book makes a valuable addition to the juvenile library; and we look to the sequel of the series, with very favorable expectations.

Report of a public discussion between the Revs. Adin Ballou and Daniel D Smith, on the question, "Do the Holy Scriptures teach the Doctrine, that man will be punished and rewarded subsequently to this life?" Held in Boston on Tuesday March 18th, A.D. 1834, and continued through Wednesday and Thursday. Mendon, 1834.

This novel but not unexampled mode of bringing religious controversies before the public may not always tend for good to the cause of religion, appealing to the prejudices of the hearers rather than their reason and good principles. The discusston however between Messrs Ballou and Smith was conducted not only with decorum, but for the most part with the temper and spirit becoming professed Christians. We cannot analyze the controversy in this place. On the part of Mr Ballou it consists of the introduction and defence of a great variety of texts and passages of scripture, teaching, as he believes, future rewards and punishments. Those are replied to in part by Mr Smith, who is challenged in his turn, (after he has endeavored to prove that all those texts and passages are limited to this life), to "name a single text which by his own chosen rules of interpretation, *may* not and *must* not be confined to matters and events in the present life." Mr Ballou we think has tied up his opponent in a fearful dilemma from which we cannot perceive there is any escape. "This almost total confinement of scripture testimony to the present world," says Mr Ballou, "led me to demand of the gentleman some passage which, in his opinion, infallibly teaches the doctrine of a future existence; for it seemed to me that to be consistent in his principles of scripture exposition, the whole Bible must be made to relate to things here in *time*."

Latin and English Dictionary.—We understand that Mr Frederic P. Leverett of this city is preparing for publication a Latin and English Dictionary, based on the large work of Facciolatus and Forcellinus, with some additions and improvements, not embraced in any other Dictionary. It will shortly be put to press. From the well known character of Mr Leverett, and the success of those classics which he has edited and elucidated—we doubt not that scholars will find the work upon which he has now entered, a very valvable acquisition.

INTELLIGENCE.

DOMESTIC.

Hon Daniel Webster.—The fellowing letter has been addressed by Hon. Daniel Webster, to the Editor of the Portland Daily Advertiser.

Boston, August 5, 1834.

My Dear Sir:—I have received your letter of the third inst. in which you say that the Portland Argus imputes to me the expression of this sentiment, viz: "Let Congress take care of the Rich, and the Rich will take care of the Poor."

The same imputation has appeared in other prints. I know not where it originated, but you are quite correct in supposing it to be an entire and utter falsehood. I never expressed any such sentiment, publicly or privately, nor any thing like it, nor any thing to give the least countenance or color to such an imputation.

My dear sir, if there be any who think it important to know my sentiments, on subjects of this nature, they my readily satisfy themselves, that, for the last twenty years, on all suitable occasions, I have endeavored to maintain, as great and leading political truths, that Republican Constitutions are established for the benefit of the whole People, and that all measures of Government ought to be adopted with strict regard to the greatest good of the greatest number; that the Laws should favor the distribution of property, to the end that the number of the poor, may both be diminished, as far as practicable, consistently with the rights of industry and property; and that all legislation in this country, is especially bound to pay particular respect to the *earnings* of *labor;* labor being the source of comfort and independence, to far the greatest portion of our people.

I thank you for the friendly feeling which led you to desire a direct contradiction of this calumny; and am with much true regard your friend

DANIEL WEBSTER.

James Brooks, Esq. Portland.

State of the city.—There has been no disturbance of the public peace in this city, and no repetition since Tuesday night of the riotous proceedings at Charlestown. The mayor and City authorities have taken judicious measures for the preservation of order, and their efforts are zealously seconded by the citizens, and by the independent military companies. The Mayor on Thursday issued a notice, recommending to parents and guardians, to keep children and minors under their charge, from going abroad, after dark. This recommendation, if listened to, will tend to prevent noise and confusion, and make it easier to discover and arrest the agressors, in case of any riot. The causes of the alarm have been much exaggerated. It has been currently reported that the laborers on the rail-roads have abandoned their work, and come into town. This we believe is untrue. We do not learn that a single man has left his work on the Worcester rail-road. The committee were yesterday actively engaged in prosecuting their inquiries for discovering the perpetrators of the outrages at Charlestown.

Dr Porter's Bequests.—The late Dr Porter, President of the Theological Seminary, at Andover, he bequeathed to the American Education Society, fifteen thousand dollars for Permanent Scholarships. It is also understood that he made bequests to the Board of Commissioners for Foreign Missions, the American Bible Society, the American Tract Society, and the American Home Missionary Society.
Boston Recorder.

Charitable Donations.—We learn that Deacon Isaac Warren, of Charlestown, Ms. by his will gave several Legacies to Literary, Religious and Charitable Institutions. He gave to the Middlebury College in Vermont, $3000; to the American Education Society, $1000; to the Massachusetts Missionary Society, $500; to the American Board of foreign Missions, $500; to the American Tract Society, $300; and to the "excellent, benevolent, and charitable Society, the Eye and Ear Infirmary." $300.
Centinel.

Salem Dinner.—The dinner given the Senators of our State in Salem, on Thursday, went off with much spirit and good feeling. The Pavilion on the Common, was large and judiciously projected and fitted. The external appearance was imposing; and the internal decorations and embellishments were of a high order of elegance and taste. The day was fine, although exceedingly warm in the first part. The civic procession, consisting of the Committee of Arrangements, the invited guests, and the subscribers to the dinner, was of uncommon length, stretching in deep columns for more than a half mile. It moved through the principal streets to Washington Square, where, at about 2 o'clock, near one thousand were comfortably seated at eleven well ordered and abundantly filled tables in the Pavilion.

The table was honored with the presence of many eminent citizens,—Messrs Webster and Silsbee, the guests of the day,—the Govenor and Lieut. Governor of the Commonwealth; Mr Evans, of Maine; Messrs Everett, Choate, Lincoln, Bates and Reed, Representatives in Congress from this State; B. T. Pickman, President of the State Senate, J. T. Austin, Attorney General, and many other.

Louisiana Election.—The election of Governor, members of Congress &c. has terminated differently from the elections of former years. The whig candidate for Governor is elected. The representatives elect for Congress are all opposed to the Administration but one, General Ripley, who is himself said to have expressed disapprobation of some of the measure of General Jackson. A large majority of the whig candidates for the State Legislature are elected.

Elections in Kentucky.—The only intelligence we have received relative to the elections in Kentucky, is that of the result of the first days canvass in the fifth Congressional District. Two thousand votes had been taken, and Mr Letcher, the Whig candidate, was 281 votes in advance of his competitor Mr Moore. This is the case which the House of Representatives declared itself unable to settle. The election was to continue during three days.
Daily Adv.

The Cherokees.—Late Georgia papers contain a long publication signed by the counsel of the Cherokee Indians, detailing the particulars of a personal controversy between them and Governor Lumpkin, of Georgia. In a correspondence between the Governor and the military authorities concerning the recent apprehensions of hostilities in the Indian country, he had attributed the blame to what he termed a "free combination of men" who, for professional gain were encouraging the Indians in litigation, and fomenting their discontent with the State proceedings. Messrs Hansell and Rockwell, two of the counsel of the Chereokees, considering themselves injuriously treated in this allusion, addressed separate letters to the Governor, requiring an avowal, whether, in the exceptionable passages, they or either of them were intended by him. He seems to have treated the applications very cavalierly—sending back the letters in a blank envelope to the writers. They have accordingly joined in an appeal to the public, in which they give an unqualified denial to the Governor's charges, and challenge him to produce proof. They apply to the conduct of the Governor such descriptive epithets as occur to men who believe themselves wronged without provocation or justice.

Postmasters.—The Boston Daily Advertiser says, The number of Postmasters in the United States, who receive a less annual compensation than ten dollars, exceeds thirty-one hundred.

Saratoga.—Recent accounts from Saratoga state that the establishments at that place are thronged with visitors. The village presents much of the bustle incident to a crowded city.

FATAL OCCURRENCE.—We learn that a melancholy occurrence took place on Tuesday afternoon on the Worcester Rail Road at Winship's Landing in Brighton. A Mr. Boughton, Engineer at the Foundry on the Mill Dam, with his wife were waiting for the return of the cars, to proceed to the city, at the time the wind was the highest, and filling the atmosphere with dust. The locomotive was approaching at the same moment, and the Engineer supposing that no person could be waiting for a passage at such a time, unfortunately did not check the speed of the engine Mr. B. was in the act of crossing the railway to ascend the platform, when the locomotive struck Mrs. Boughton, and in an instant she was literally crushed to atoms.

Steam Boat Bangor.—There has been some alteration in the arrangements of this boat, which we will briefly notice. She leaves here once a week, on Wednesday morning, for Portland, and once a week, on Friday evening, for Portland and Bangor. Returning, she leaves Bangor on Monday morning, and Portland on Thuesday and Thursday mornings, for Boston.

NEW GOLD COIN.

TREASURY DEPARTMENT,
August 2d, 1834.

The annexed letter will enable the public readily to distinguish the new from the old coins.

As the date could not by law, be altered, but the cap and motto might be legally omitted, and would serve plainly to distinguish the new impression, that course has been adopted at the mint till the commencement of the next year, when the motto will probably be restored, and the date of the new year, instead of the omission of the motto, will be found sufficient to indicate the change in the coin.

MINT OF THE UNITED STATES,
Philadelphia, 1st Aug. 1834.

SIR: I have the honor to inform the Department, that the coinage of Gold, according to the new ratio of gold to silver, commenced this morning, being the earliest day permitted by the provisions of the act.

In making this communication it may be satisfactory to recur to the peculiarities by which the new gold coins are to be distinguished from those of former issues. They are the following:

On the face, the new coins will be readily distinguished by a head of Liberty disencumbered of a cap.

On the reverse, the surplus motto "E. Pluribus Unum," which for may years has occupied a portion of the disk above the figure of the Eagle, is now omitted.

These changes, independently of the facility to be derived from them, in distinguishing the future from the past emissions of our gold coins, are recommended by a nearer adherence to the provisions of the law, as well as by the rules of taste and classic authority. The views in these respects presented in my communications of the 9th ult. having met your approbation, will, I doubt not, be sustained by the judgment of the public.

In regard to the omission of the motto above referred to the same improvement was introduced in the quarter dollar in 1831, the subject having, by communication of the 29th January of that year, been submitted to the President, through the Department, and approved.

The Eagle of the former issues weights 270 grains, the Half Eagle 135 grains, and the Quarter 67 1-2 grains. The Eagle under the present law, will weigh 258 grains, the Half Eagle 129 grains, and the Quarter 64 1-2 grains. These weights are recited because desirable to be kept in mind, rather than as affording a father criterion of distinction between the two classes of coins—since an inspection, much more cursory than that of weighing, will distinguish them by the preceding characteristics.

The Eagle and Half Eagle of the new coinage will be less in diameter than those of the former emissions, and that in a greater proportion than the diminution of weight would indicate. This, however, though a decided amendment of our coinage, is of less value as a distinctive mark, since the comparison would require the presence of coin of both classes.

I have the honor to be, with great respect, your obedient servant,
SAM'L MOORE,
Director of the Mint.

Hon. LEVI WOODBURY,
Secretary of the Treasury.

The Crops in the South and West.—The New Orleans Bulletin of the 31st ult. says: "From every section of the Southern country we have the most cheering accounts of the crops;—from present appearances the products of Louisiana, Mississippi, Alabama, Tennessee, South Carolina, Georgia, and Florida,—will far exceed that of any previous year—the accounts from Texas are also flattering. We may remark that the Corn crops of Louisiana and Mississippi, as far as noticed, are not good, while in South Alabama they are far better than for years.

Cholera.—This disease has again made its appearance in New York, and the Board of Health published their first report on Saturday. It announces seven fatal cases of Cholera from July 23d to the evening of the 7th, and seven more during the 36 hours ending Saturday noon.

FIRE AT SALMON FALLS. The Portsmouth Journal gives the following account of the fire at Salmon Falls—by which it will be seen that it was attended with loss of life, and that under the most appalling circumstances:

"We are sorry to state, that the Woollen Factory at Salmon Falls was burnt on Thursday afternoon. The fire was discovered about 5 o'clock, in the lower part of the principal factory building, and is by some supposed to have originated from the picker, and by others from the spontaneous combustion of oiled wool. It had, when the alarm was given, gained such headway, that all the help at hand was unable to stop its progress, and the stairway was on fire before the girls could descend, so that many of those who were saved had to rush through the flames. One was driven by the smoke and fire from room to room till she reached the roof, where she held on by her hands, until compelled by the heat to let go, when she fell to the ground, and was so injured as to cause her death the same evening. Two other girls are said to be missing, supposed to be burnt.

The building where the fire originated is consumed leaving nothing but the walls. A part of the offices in front, and a house and store on the opposite side of the street were also consumed.

The raw materials, and the finished goods were saved. Loss estimated at $180,000, a part of which is insured.

Gentlemen from Salmon Falls, furnish the following list of killed and wounded:

Mary Nowell, of York, killed by a fall; Lydia Varney, of Eliot, burnt to death; Harriet Hastings, of Wells, do.; —— Thomson, leg broken.

Sarah Nowell, of Portsmouth; Mary Jane Leavitt, of Acton, Me.; and Mehitable Wilkinson, more or less injured.

One gentleman fell from a house-top, but escaped with slight injury."

FOREIGN.

Liverpool papers of July 5th have been received at this port. Previous dates were to July 1st. The English news is not important.

On the 27th of June, the Lord Chancellor brought forward in the British house of Lords, a complaint of breach of privilege. It seems that a case had been tried on a writ of error, in which the judges gave their unanimous opinion against the appeal. "The Lord Chancellor declared that a more groundless writ of error was never brought before the House and moved that the judgment be affirmed with costs. In the statement of the affair prepared for the Daily Advertiser it is said that the entry made in the Journals of the House stated that the case was farther considered, and judgment thereon postponed sine die. A writer in the Morning Post, in allusion to these facts, charged the Lord Chancellor with having made a vindictive motion in a case in which he had formerly been employed as counsel, and, as such, had advised the appeal, and with having subsequently caused a false entry to be made upon the journals.

The Advertiser proceeds to say that Earl Gray insisted that the publisher of the libel ought to be brought to the bar of the House. Lord Wynford admitted that it was a gross breach of privilege, but submitted to the Lord Chancellor, whether he would proceed with it any further. The Lord Chancellor said, that he should not interfere in any way. Some difficulties were started, growing out of the erroneous entry on the journal, which, as it appeared, was made by the clerk, without the knowledge of the Lord Chancellor. It was finally determined that the printer should be summoned to the bar of the House. The Lord Chancellor referred to the subject in the following manner.

There will be an end of the House of Lords as a Judicial Tribunal—there will be an end of this High Court of Justice, if ever we shall live to see the day (which GOD forbid, for I think it is synonymous not merely with the end of this House as a House of Parliament, but with the end of the administration of justice in England) when private affections—when personal dislikes, when party prejudice or factious animosity shall ever cross the path, which ought to be the shadowless path of that pure, undefiled, and bright course which your Lordship's predecessors have always taken in administering justice. I say that if, when these things are done, there shall appear from any sinister motives any disposition in any body to afford them shelter or give them encouragement, we approach to the verge of that precipice of which I have just now ventured to give your Lordships a distant prospect. I should not have discharged my duty as a humble representative of those high functions which are vested in your Lordships if I had allowed this to pass without notice. As to the parties implicated I feel nothing but pity for them—as to those who have assailed me I care nothing for them, except to say that I do not very much respect them. To say that I feel anything formidable in them, or in anything which the writer would wish I should feel, is really going beyond what even this provocation is likely ever to excite.

France. The French Chambers were to assemble on the 31st of July, when it was the purpose of the King to prorogue them until near the end of the year.

Spain. Accounts from Madrid of the 22d of June inform us of the nominations of the count de Toreno as Minister of Finance, in the place of M. Inez. A royal decree has been issued, nominating eighty-six persons to take their seats in the House of Peers, in addition to those, whose rank entitles them to seats in that body. The Madrid correspondent of the London Morning Herald, under date of the 13th gives correspondence between the American Minister, Mr Van Neas and Martinez de la Rosa, in which the latter expresses his design to recognise the independence of the South American States. It was obtained, as he says, through the medium of an agent, who occasionally supplies him with papers from the public offices.

The Queen of England was to embark on the 6th in the Royal George yacht for Rotterdam, escorted by frigate Castor, 36, Lord John Hay, and three steamers. Her majesty intends to visit Germany.

The Spanish Government have resolved on putting down the Carlist insurrection in the North, by an army of forty thousand men, of which General Rodil will have the supreme command.

The Absolute Powers are bent on the submission of the Swiss goverament to their projects.

It is stated the Portuguese government is about selling to the British government Goa and Macao, by which means they will replenish themselves with money.

Admiral Napier left London for Portsmouth on the 4th, to be present at the grand dinner to be given him; after which he was to return to London, when another great entertainment was to be given him, with a superb piece of plate.

In the House of Commons, 3d, there was a long debate on the Irish Coercion Bill. Lord Althorp presented the king's answer to the address respecting compensation to the officers and men engaged in the battle of Navarino.

The French Chambers are ordered, by the King, to meet on the last of July.

Upwards of 400 workmen are at present employed in the Garden of Plants, in building the great gallery of Mineralogy, and the various new Conservatories.

FAMINE IN THE EAST.—We have received by the politeness of C G. BUSH, a gentleman lately returned from Calcutta, a file of Calcutta papers to the 15th of March. From one of which we perceive that owing to the great and unusual scarcity of rain the last season, the crops in some of the interior Provinces have been cut short, and the inhabitants are suffering from famine. In Bundlecurd, the distress is represented as very great. The miserable natives are mere living skeletons, and are scarcely able to rise when once seated. Many have only strength enough to crawl to the river side, to drink, drop down and die, their corpses are exposed to the ravages of the vultures, the Pariah dog, and jackalls. Others not having strength to go that distance, lie down and die in the streets. This sad state of things prevails over a great extent of country, and the inhabitants are emigrating to the Doosb or Oude territories, where grain is more plenty. But from their wretched appearances but few will live to reach the place of their destination. The Government have granted 5000 Rubles towards the relief of these miserable wretches. Which, however, is said to be but a drop in the bucket, and starvation and death, will again soon stare these wretched natives in the face.

To Subscribers.—It will be perceived that part only of this number of the Register is printed on new type. The proposed improvement in the size and appearance of the paper having been so recently determined on, we found it impossible to obtain all the new type in season for this week's paper. It is expected that the remaining part will be in readiness in one or two weeks.

The new arrangements, have necessarily occasioned one day's delay this week, in forwarding the paper to distant subscribers.

MARRIAGES.

In this city, on Tuesday morning, by Rev. Mr Young, Mr John H. Simonds to Miss Mary D. Rowe.

By Rev. E. T. Taylor, Mr Martin H. Parkinson, of Philadelphia, to Miss Harriet L. Thomson, of St. John, N. B.

By Rev. Mr. Adams, Mr Andrew W. Haskell to Miss Hannah H. Greene; Capt. John Hancock to Miss Emeline Fletcher.

In Cambridgeport, by Rev. Mr Gannett, Mr John P. Barnett, of New Orleans, to Miss Elisabeth Redman.

In Lynn, Mr Ira Sanborn to Miss Sarah Ann Turner.

In Roxbury, at St. James' Church, by the Rev. Mr Howe, Mr Gideon Eldridge, of this city, to Miss Phebe Ann, daughter of Lieut. Commandant John White, U. S. Navy.

In Stoughton, by Rev. Mr Smith, Mr Luther Turner, jr. of Stoughton, to Miss Anseline Hawes, of Canton.

In New York, by Rt. Rev. Bishop Onderdonk, George Washington Lawton, Esq. formerly of this city, to Miss Maria Angelina, eldest daughter of the lale Henry Ackerman.

DEATHS.

In this city, Jonathan Davis, Esq. aged 71.

On the 8th inst. Mrs. Sarah, wife of Mr Henry E. Lord.

On Tuesday evening last, FREDERICK MELLEN, aged 29 years—a son of Hon. Prentiss Mellen of Portland, (Me.) Although he had been somewhat indisposed for a few days previous to his death, yet no one was aware that his last hour was at hand. His death was sudden and unexpected, and will be deeply regretted by a numerous circle of relations and friends to whom he had endeared himself by his amiable disposition, and the many amiable qualities of his head and heart. Frederick Mellen graduated at Brunswick in 1825, and afterwards applied himself to the study of the law. He was an enthusiastic devotee of polite literature and the fine arts—and the public journals and Annuals have often been enriched by the offsprings of his genius.

In this city, on Monday morning, Miss Ruth Lewis Sumner, 37.

In this city, at the Hospital, in Allen St. of lock jaw, Mr George Parry, formerly of Standish Me. 30; on Thursday last, Georgiana, daughter of Elisha Parks, 4 years and seven months; Mr Francis Mallet, 84; Joseph Paynes, 25; Edward White 48; Peter Geddes, 32; Patrick Doyle, 36; George Berry, 35; Lydia Thompson, 41; Nancy Gideon, 58; Sylvia Kinsley, 60; Lucy Ann Green, 20.

In Cambridgeport 8th inst. Capt. Joshua Hammond, formerly of Newton, aged 63.

In Worcester, Miss Delia Houghton, of Sterling, aged 31.

In Salem, Mrs. Mary, wife of Mr Wm. Newhall, Jr., of Lynn, 25; Mrs. Catherine Wooster, 32.

In Stoughton, Mr Mather Holmes, a revolutionary pensioner, 78; Mrs. Eliza Tucker, formerly of Canton.

In Acton, Mr Ephraim Billings 82, a revolutionary pensioner, and one of the minute under Capt. Davis, at the Concord fight.

In Roxbury, Abigail H. Taber, deaf and dumb, aged 22.

In Newton, Mr Henry Crafts, aged 66.

In Lowell, Mrs. Hannah D. wife of Rev. A. Waitt, jr.

In Petersham Rev. Daniel Grosvenor, aged 84.

In Edgarton, Charles L. son of Mr Jeremiah Banning, of Nantucket, aged 10 months.

In Worthington, Hon. Ezra Starkweather, 79.

In Union Me. very suddenly, Mr Galen Hawes.

In Thomaston, Elizabeth, wife of John Paine, Esq. and daughter of the late Mr John Clough of Boston, aged 68.

In New York, Alexander Hosack, M. D. 61.

Died in Ipswich on Monday last the Hon. John Heard, in the XCth year of his age.

Mr Heard was well known in his neighborhood, through a long life as a man uncommonly exemplary in his domestic character and private relations. He was no less well known and esteemed for his industry, integrity, and exactness as a man of business. In this, however, he was never so wholly absorbed, as to refuse the calls (to which every good citizen should listen) to assist in the municipal affairs of the town in which he lived. The means of education and religion in his own town, and more widely, commanded a due share of his attention; and he was ever prompt to give his aid to the support and encouragement of them. For many years, also, he was a member of the Legislature, first, as a representative of the town in which he was born, and always lived, and afterwards as a Senator from the county; and, lastly, he was a member of the Convention for revising the Constitution. In these several places, and in other offices of public trust, his integrity and good judgment always won confidence and respect. He was a truly pious and conscientious man, and loved all pious and conscientious men. His declining years were tranquil; and though he did not escape from the weariness and some of the personal trials incident to old age, he escaped from everything which makes old age troublesome to others; from everything in his temper, and in his treatment of those around him, which lessens the pleasures of ministering those filial attentions by his family and friends, which were amply rendered to him. He has now departed full of years, and, as we trust, of the fruits of holy living, of which he is to reap the unspeakable rewards.

THE Alumni of Harvard University are invited to assemble in the College chapel at Cambridge, on Tuesday 26th inst., to take into consideration the adoption of measures for raising funds in aid of the Institution.

SIDNEY WILLARD,
JOSEPH STORY,
HOSEA HILDRETH,
GEORGE HAYWARD,
CHARLES P. CURTIS,
} *Committee.*

Aug. 16.

BROOKLYN COLLEGIATE INSTITUTE FOR YOUNG LADIES.

THE customary Exercises of the Young Ladies of this Institute, were concluded this year, on the 31st of July. The Pupils acquitted themselves in a very satisfactory manner, before a numerous and fashionable Audience of Parents and Friends, in Grammar, Recitation, Geography, Rhetoric, General History, Arithmetic, Metronomy of Verse, History of America, Astronomy, Composition, Botany, Logic, Metaphysics, and Music; but above all by their amiable deportment and polished manners.

The Examination having continued a week, was concluded with an Address by the Principal; the Presentation of *nine* silver Medals, to those who were heads of their respective Classes; and 43 handsome Premiums, to those who had distinguished themselves by the extraordinary assiduity and amiable deportment. The usual Compliments being interchanged with each other they were addressed in a very feeling and eloquent style by the Rev. T. Huntoon of the State of Maine; and congratulated by him on the manner they had acquitted themselves in their respective studies, &c. and a few pertinent and judicious remarks relative to their future vocations as members of society, and as Christians, looking forward to a future state of eternal happiness.

The Scholastic and Collegiate Exercises will be again resumed on the first day of September.

Brooklyn, N. Y., Aug. 9. 4t

TRACTS OF THE A. U. A.

THIS day published No. 85 of the first series of the Tracts of the American Unitarian Association—"Excuses for the neglect of Benevolent Efforts considered," by Rev. Andrew P. Peabody. Also published a few weeks since, No. 84 of the same series—"The Ninth Report of the American Unitarian Association with the proceedings of the Annual Meeting." Aug. 9.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen.

Aug. 5.

AMERICAN MAGAZINE.
OF USEFUL AND ENTERTAINING KNOWLEDGE.

To be illustrated with numerous Engravings by the Boston Bewick Company.

THE success which has attended the publication of the best Magazines from the English Press, has led to preparations for issuing a periodical more particularly adapted to the wants and tastes of the American Public. While it will be the object of the proprietors to make the work strictly what its title indicates, it will, nevertheless, contain all articles of interest to its patrons which appear in foreign Magazines.

Extensive preparations have been entered into, both with artists and authors, to furnish from all parts of the Union, drawings and illustrations of every subject of interest, which the publishers confidently believe will enable them to issue a work honorable to its title, and acceptable to the American People.

The first number of the American Magazine, illustrated with upwards of Twenty Splendid Engravings, will appear on or before the first of September, and be continued monthly, containing between forty and fifty imperial octavo pages, and be furnished at the low price of two dollars per annum. It will comprise—

Portraits and Biographical Sketches of distinguished Americans; Views of Public Buildings, Monuments and Improvements; Landscape Scenery—the boundless variety and beauty of which, in this country, will form an unceasing source of instruction and gratification: Engravings and descriptions of the character, habits, &c. of Beasts, Birds, Fishes and Insects, together with every subject connected with the Geography, History, Natural and Artificial resources of the country, illustrated in a familiar and popular manner. FREEMAN HUNT, Agent of the Boston Bewick Company, 47 Court-street.

Boston, August 2, 1834.

LIBERAL PREACHER FOR JUNE.

JUST published, at 134 Washington St. The Liberal Preacher for June 1834, containing a Sermon by Rev. Jonathan Farr.—"Dorcas."

august 2.

FOR sale at this Office, a first rate Washington Press, Medium size.

PERIODICALS.

LILLY, WAIT & CO 121 Washington Street, are Agents for and continue to receive the following works;

North American Review, Quarterly,	$,500	per year.
American Quarterly Review,	$5,00	"
Tanner's Maps, to be completed in 15 Nos,; at $1, each.		
Cyclopedia of Practical Medicine, 50 cents a number.		
Silliman's Journal of Science,	$6,00	pr year.
American Journal of Medical Sciences,	5,00	"
Medico Chirurgical Review,	5,00	"
Waldie's Select Circulating Library,	5,00	"
La Revue Francaise, monthly,	5,00	"
La France Literataire, twice a month,	5,00	"
Annals of Education,	3,00	"
New York Knickerbocker,	5,00	"

POETRY.

In some recent numbers of the Register we have given poetical articles from the recent English work entitled "The Moral of Flowers." Many more such specimens as we have already furnished from this beautiful book, might still be given. In reference to some selections from it the Christian Observer says, "Flowers also are the scripturally-selected emblems of the life, the death, and the resurrection of mankind. They are fraught, therefore, with sacred moralities; and very pleasingly has this Christian lady discovered and expanded them; adding to summer bower and winter drawing-room an ornament which will not reproach either the taste or the principles of its possessor." The name of the authoress is hinted at by the following remark in the Observer. Speaking of Leeds, the place of publication, the Editor says, "If our travels should take us that way, we should make bold to ask Mrs Hey, of that place, if she can tell us who is the anonymous authoress."

THE PASSION FLOWER.

Oh, ne'er with cold and careless glance
Gaze I on thee, sweet flower;
Nor careless pluck thee, as I'm wont
Thy sisters of the bower;
No;—fancy gifts thee with a spell
Unknown to all beside,
Which checks the hand thy beauty woos,
And quells the glance of pride.

Each flower some fairy legend owns,
To joy or sorrow dear,
Or simply beautiful, just such
As wins gay childhood's ear;
But both to aged and to young,
From cot to lordly hall,
Thou, thou hast that to tell shouldst hold
Each human heart in thrall.

Each flower some chosen emblem is;
One is for beauty's bloom;
Another, friendship claims; a third
Sheds fragrance o'er the tomb;—
But linked with holy memories,
To penitence how dear!
Thy shrine is aye the broken heart—
Thy dew, contrition's tear.

Would I such shrine could offer thee,
And on thy pale leaves shed
Those sadly sorrowing tears which fall
But when the heart has bled!
But, ah! like sealed font, that heart
Withholds the tribute due,
Though lesser sorrows find it still
To gentle pity true.

Yet dear I hold thy sacred lore,
And oft with curious eye
Do trace the mystic characters
Which in thy bosom lie;
Types of those fearful instruments
Of agony and scorn,—
The cross which bore the Lord of life—
The nail, the twisted thorn.

And now of many a cultured flower,
And many a wilding spray,
I've sung, but thou the fittest seem'st
To grace my closing lay;
Then come, and round my simple harp
Thy wreaths symbolic fling,
Lest meaner theme again should wake
Its consecrated string.

[From the Christian Pioneer.]

ON FREE INQUIRY.

Almighty! thou in mortal heart hast plac'd
This thirst for Truth, unquenchable and free;
And shall we fetter that bless'd liberty,
By its own light through darkening ages trac'd?
Father! in mercy, be it not eras'd
That glorious charter of the free-born soul,
Never to bow, but to thy high control,
Nor be, by power of mortal yoke, abas'd.
This world's depression, we, elastic, spurn,
By its conflicting creeds, unchang'd in heart;
With our souls' steadfast faith to thee we turn,
Father! to thee, who wilt not say, Depart:
Firm in thy trust, to search Truth's glorious ray,
Till on our darkness burst the living day.

MISCELLANEOUS.

ROGER WILLIAMS.

Among the happy biographical sketches contained in Mr Bancroft's history of the United States, there is none which is more interesting, and more suited to the present state of feeling in New England concerning ecclesiastical matters, than that of Roger Williams, who arrived at the colony of Massachusetts in 1631. We here extract a part of it.

In February of the first year of the colony, but a few months after the arrival of Winthrop, and before either Cotton or Hooker had embarked for New England, there arrived at Nantasket, after a stormy passage of sixty six days, "a young minister, godly and zealous, having precious" gifts. It was Roger Williams. He was then but a little more than thirty years of age; but his mind had already matured a doctrine which secures him an immortality of fame, as its application has given religious peace to the American world. He was a puritan, and a fugitive from English persecution; but his wrongs had not clouded his accurate understanding; in the capacious recesses of his mind he had revolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its sole effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. The civil magistrate should restrain crime, but never control opinion; should punish guilt, but never violate the freedom of the soul. The doctrine contained within itself an entire reformation of theological jurisprudence; it would blot from the statute book the crime of non-conformity; would quench the fires that persecution had so long kept burning; would repeal every law compelling attendance on public worship; would abolish tithes and all forced contributions to the maintenance of religion; would give an equal protection to every form of religious faith; and never suffer the authority of the civil government to be enlisted against the mosque of the mussulman or the altar of the fire worshipper, against the Jewish synagogue or the Roman cathedral. It is wonderful with what distinctness Roger Williams deduced these inferences from his great principle, the consistency with which, like Pascal and Edwards, those bold and profound reasoners on other subjects, he accepted every fair inference from his doctrines, and the circumspection with which he repelled every unjust imputation. In the unwavering assertion of his views he never changed his position; the sanctity of conscience was the great tenet, which, with all its consequences, he defended, as he first trod the shores of New England; and in his extreme old age it was the last pulsation of his heart. But it placed the young emigrant in direct opposition to the whole system, on which Massachusetts was founded; and gentle and forgiving as was his temper, prompt as he was to concede every thing which honesty permitted, he always asserted his belief with temperate firmness and unbending benevolence.

So soon, therefore, as Williams arrived in Boston, he found himself among the New England churches, but not of them. They had not yet renounced the use of force in religion; and he could not with his entire mind adhere to churches, which retained the offensive features of English legislation. What then was the commotion in the colony, when it was found that the people of Salem desired to receive him as their teacher? The court of Boston "marvelled" at the precipitate decision, and the people of Salem were required to forbear. Williams withdrew to the settlement of Plymouth, and remained there about two years. But his virtues had won the affections of the church of Salem; and the apostle of intellectual liberty was once more welcomed to their confidence. He remained the object of public jealousy. How mild was his conduct is evident from an example. He had written an essay on the nature of the tenure, by which the colonists held their lands in America; and he had argued, that an English patent could not invalidate the rights of the native inhabitants. The opinion sounded, at first, like treason against the cherished charter of the colony; Williams desired only that the offensive manuscript might be burned; and so effectually explained its purport, that the court applauded his temper, and declared "that the matters were not so evil, as at first they seemed."

But the principles of Roger Williams led him into perpetual collision with the clergy and the government of Massachusetts. It had ever been their custom to respect the church of England, and in the mother country they frequented its service without scruple; yet its principles and its administration were still harshly exclusive. Williams would hold no communion with intolerance; for, said he, "the doctrine of persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Christ Jesus."

The magistrates insisted on the presence of every man at public worship; Williams reprobated the law; the worst statute in the English code was that which did but enforce attendance upon the parish church. To compel men to unite with those of a different creed he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unwilling, seemed only like requiring hypocrisy. "An unbelieving soul is dead in sin," such was his argument; and to force the indifferent from one worship to another, "was like shifting a dead man into several changes of apparel." "No one should be bound to worship or," he added, "to maintain a worship against his own consent." "What," exclaimed his antagonists, amazed at his tenets; "is not the laborer worthy of his hire?" "Yes," replied he, "from them that hire him."

The magistrates were selected exclusively from the members of the church; with equal propriety, reasoned Williams, might "a doctor of physic or a pilot" be selected according to his skill in theology and his standing in the church.

It was objected to him, that his principles subverted all good government. The commander of the vessel of state, replied Williams, may maintain order on board the ship, and see that it pursues its course steadily, even though the dissenters of the crew are not compelled to attend the public prayers of their companions.

We add the concluding paragraph, which relates to the feelings of Williams after his flight from Massachusetts, and arrival at his place of exile, which he called PROVIDENCE; a place which he "desired might be for a shelter for persons distressed for conscience."

The most touching trait in the founder of Rhode Island was his conduct towards his persecutors. Though keenly senitive to the hardships which he had endured, he was far from harboring feelings of revenge towards those who banished him, and only regretted their delusion. "I did ever, from my soul, honor and love them, even when their judgment led them to afflict me." In all his writings on the subject, he attacked the spirit of intolerance, the doctrine of persecution; and never his persecutors or the colony of Massachusetts. Indeed we shall presently behold him requite their severity by exposing his life at their request and for their benefit. It is not strange, then, if "many hearts were touched with relentings. That great and pious soul, Mr Winslow, melted, and kindly visited me," says the exile, "and put a piece of gold into the hands of his wife, for our supply;" the founder, the legislator, the proprietor of Rhode-Island, owed a shelter to the hospitality of an Indian chief; and his wife the means of sustenance to the charity of a stranger. The half wise Cotton Mather concedes, that many judicious persons confessed him to have had the root of the matter in him; and his nearer friends, the immediate witnesses of his actions, declared him from "the whole course and tenor of his life and conduct to have been one of the most disinterested men that ever lived, a most pious and heavenly minded soul."

SLAVERY.

At the meeting of the "General Association of Massachusetts," 23d May last, among other subjects came up that of Slavery in the United States. The course which the subject took shows that the fundamental principles of the Anti Slavery and Colonization Societies in New England, whatever may be the tendencies in regard to the operations of either, are not in such deadly hostility, as has generally been supposed; and we gladly transfer to our columns that part of the record of the Association which relates to the subject of Slavery, as a testimony of a conciliatory and christian spirit.

Early in the session, Rev. A. A. Phelps, of Boston applied to the committee of arrangements for permission to address the Association in behalf of the American Anti-Slavery Society. After consultation, the application was declined, on the gound, mainly, that if the Anti-Slavery Society was heard, the friends of colonization would insist on their hearing *the other side* also, and then both parties would want resolutions passed, and it would awaken debate and produce unchristian feelings, &c. On further consideration, however, it was agreed that Mr Phelps should have a hearing, he promising to say nothing against the Colonization Society. Mr Phelps accordingly made a brief, but full and lucid exhibition of the principles of the society, in regard to the sin of slavery, as a system of property in man, and the duty of its immediate abolition, placing its subjects under just and good laws instead of an irresponsible despotism, &c. Also the condition of slaves in regard to the privation of legal protection, legal marriage, reading the Bible, &c. and the general plan of operation proposed by the society to produce a voluntary abandonment of slavery by the consent of the slave-holders themselves, through the force of appeals to their hearts and consciences.

After he had concluded, Rev. J. N. Danforth, who had been an active agent of the Colonization Society, arose and said that what had been said met his entire and unqualified approbation. The principles laid down were his principles, and he believed were the principles of the Colonization Society. He did not see any good reason why the two societies could not go on together without collision. He then stated what in his view are the advantages to be apprehended from colonization, particularly as affording to the slave-holder an opportunity to relieve himself from the sin of slave-holding, where the laws forbid emancipation.

It was then moved that the subject be referred to a committee, and carried. The nominating committee designated Mr Danforth, and two others as the committee, who soon reported the following resolutions:

1. *Resolved*, That the slavery existing in this country, by which more than two millions of our countrymen are deprived of their inalienable rights, and held and treated as mere merchandize, is a violation of the law of God, and the fundamental principles of our national government.

2. That this association regards those laws and usages in the slave-holding states, which withhold the Bible, as a book to be read, from the slave population, as inconsistent with the spirit of Christianity.

3. That we deeply sympathize with our enslaved brethren, and commend their cause to the prayers of the Christian church.

4. That the efforts recently made in some of the slave-holding states for imparting instruction to the slaves are regarded by us with lively hope, and earnest prayer for their universal extension.

5. That the principles and objects of the American Anti-Slavery Society, so far as they do not come in collision with those of the American Colonization Society, meet with our approbation.

6. That this association recommend the American Colonization Society to the continued support of our churches, and that the usual collections be made on or about the 4th of July in aid of its funds.

The resolutions were all adopted without debate, and all but the last without dissent. On the last, some four or five noes were heard. It is to be observed that the committee of arrangements, nominating committee, and special committee were all decided friends of colonization. These resolutions, in connection with those in Connecticut, doubtless indicate what is now the prevailing type of colonization principles in New England.

TEMPERANCE IN MASSACHUSETTS.

We were about to prepare an abstract of the 21st annual report of the Massachusetts Temperance Society, when the Journal of Commerce came with the following condensed view of the whole pamphlet.

The Temperance Society of Massachusetts have recently published their twenty-first Annual Report—that being one of the very first Institutions of the kind ever formed in this country—and having claimed for its officers and orators brilliant succession of some of the foremost men of the State. We gathered from the pages of this little document, many facts which will be gratifying to the friends of the cause in which these men have been engaged.

It seems that much more has been both attempted and accomplished in Massachusetts, during the past season, than at any preceding time. The proofs of this are seen in every direction, and especially in the refusal of a large number of towns, by votes of the citizens in town meeting assembled, to grant licenses for the sale of spirits within their precincts. There are twenty such towns in the county of Essex alone, with a population of 55,000. Old Plymouth however has taken the lead,—for in that County not a single license was granted for a year. Nearly a quarter part of the whole population are members of temperance societies. There has been a great diminution in the number of inmates of alms-houses. In some towns, the number has diminished one half.

"In six returns," says the report, "which notice the number reclaimed, 73 are mentioned with confidence as having been redeemed from habitual drunkenness; and if the intemperate have been reclaimed in the same proportion in the other towns, the whole number cannot be less than 300."—Worcester South District affords another striking illustration to our purpose. Their Society was formed three years ago. Then, says the Secretary, there were but 11 societies, containing less than 1600 members. There were 102 stores, and 55 taverns, at which ardent spirits was sold; and the use of it was almost universal. In twenty-one towns, composing the district, with a population of 36,060, there are now 30 societies, containing 9594 members, and giving an increase of 2002 members within a year.—The number of retailers who have renounced the traffic in ardent spirits during the year is 68. The number continuing it is 16. The number who have renounced since 1831, is 86. The number of taverns at which ardent spirit was sold a year ago, was 64. The number at which it is now sold is 41. 51 drunkards have been reclaimed. Through the decision of the county commissioners, who have refused to license any persons but those approbated by the selectmen of their towns, there has not been a single retailer licensed for the ensuing year in 13 towns containing a population of 23,300, with 20 temperance societies; and 7169 members. In these in 1829, there were only 4 temperance societies, with less than 600 members, and between 60 and 70 retailers. There is not a distillery in the district.

We rejoice to perceive also that the maritime districts are sharing in the spirit of reform. A good deal has been done in Duke's county, and of 20 vessels belonging to Edgarton, 12 sail without ardent spirits. Of seventy eight ships and barques, out of Nantucket, 27 are temperance vessels. Even in Suffolk county (*Boston*) the strong hold of the enemy, it appears that at the date of the report, the number of licenses granted for 1834, was 314, in place of the 613 last year; and it is believed that a reduction of more than 200 will continue through the year.

The authorities have also *refused to renew the licenses for selling ardent spirits in the theatres.*

Several dealers, and some of them in extensive business have quitted the traffic during the past year; and it is estimated that there are in the city more than twenty groceries, and four hotels, conducted on temperance principles. The distilleries now in operation are but thirteen; in Boston and vicinity are *fourteen distilleries not in operation.* A letter written to the president of the Suffok Temperance society, by a gentleman who has himself been a distiller, remarks, it will no doubt be gratifying to learn, that *the manufacture of N. E. rum has fallen off one half this season.*. The returns from the towns in the Commonwealth are far from complete, but judging from those received, in comparison with the population of the districts to which they relate, the whole number of members in the State is over 140,000. And if the number of persons reclaimed from habits of intemperance be calculated in a similar way, it will be found to be 1040, reckoning the population of the State in both instances at 620,000.—This estimate of the number reclaimed, is no doubt, far below the truth. These facts, as we said before, are encouraging. They show that temperate and strenuous efforts in behalf of a good cause will effect every thing; that, in one word, "truth is mighty, and will prevail."

COME, FATHER.—Turning the corner of Church and Warren streets the other evening, our attention was arrested by the tender and plaintive exclamation of a young female voice—"Come, father—do, *do* come!" We turned, and there stood a man, respectably looking and comfortably clad, holding by one hand on the railing, and supported by a little girl, his daughter, on the other side. She was tenderly entreating a drunken father, to go home. He started off, the child clinging to his side, and as he reeled and almost fell into the gutter, the little thing literally braced herself against the pavement, and held him up. She still supported him, as he staggered to and fro, until we turned from the painful spectacle!—What a beautiful commentary this upon the affection of a daughter, and what a loathsome one upon the sin of drunkenness.—*N. Y. Com. Adv.*

THE BAPTISM OF FIRE.

BY PROFESSOR LONGFELLOW.

The more you mow us down, the thicker we rise; the Christian blood you spill is like the seed you sow;—it springs from the earth again and fructifies the more. *Tertullian.*

As day was drawing to a close, and the rays of the setting sun climbed slowly up the dungeon wall, the prisoner sat and read in a tome with silver clasps. He was a man in the vigor of his days, with a pale and noble countenance, that wore less the marks of worldly care than of high and holy thought. His temples were already bald; but a thick and curling beard bespoke the strength of manhood, and his eye, dark, full, and eloquent, beamed with all the enthusiasm of a martyr.

The book before him was a volume of the early Christian Fathers. He was reading the Apologetic of the eloquent Turtullian, the oldest and ablest writer of the Latin Church. At times he paused, and raised his eyes to heaven as if in prayer, and then read on again in silence. At length a passage seemed to touch his inmost soul. He read aloud:

"Give us, then, what names you please, from the instruments of cruelty you torture us by, call us Sarmenticians and Semaxians, because you fasten us to trunks of trees, and stick us about with faggots to set us on fire; yet let me tell you, when we are thus begirt and dressed about with fire, we are then in our most illustrious apparel. These are our victorious palms and robes of glory; and mounted on our funeral pile we look upon ourselves in our triumphal chariot. No wonder, then, such passive heroes please not those they vanquish with such conquering sufferings. And therefore we pass for men of despair, and violently bent upon our own destruction. However, that which you are pleased to call madness and despair in us, are the very actions, which under virtue's standard lift up your sons of fame and glory, and emblazon them to future ages."

He arose and paced the dungeon to and fro, with folded arms and a firm step. His thoughts held communion with eternity.

"Father, which art in heaven!" he exclaimed; "give me strength to die, like those holy men of old, who scorned to purchase life at the expense of truth. That truth has made me free; and though condemned on earth, I know that I am absolved in heaven!"

He again seated himself at his table, and read in that tome with silver clasps

This solitary prisoner was Anne Du Bourg, a man, who feared not man. Once a merciful judge in that august tribunal, upon whose voice hung the life and death of those who were persecuted for conscience' sake, he was now himself an accused,—a convicted heretic, condemned to the baptism of fire, because he would not unrighteously condemn others. He had dared to plead the cause of suffering humanity before that dread tribunal, and in the presence of the king himself to declare, that it was an offence to the majesty of God to shed man's blood in his name. Six weary months,—from June to December,—he had lain a prisoner in that dungeon, from which a death by fire was soon to set him free. Such was the clemency of Henry the Second.

As the prisoner read, his eyes were filled with tears. He still gazed upon the printed page, but it was a blank before his eyes. His thoughts were far away amid the scenes of his childhood, amid the green valleys of Riom, and the Golden Mountains of Auvergne. Some simple word had called up the vision of the past. He was a child again. He was playing with the pebbles of the brook,—he was shouting to the echo of the hills,—he was praying at his mother's knee, with his little hands clasped in hers.

This dream of childhood was broken by the grating of bolts and bars, as the jailor opened his prison door. A moment afterwards his former colleague, De Harley stood at his side.

"Thou here!" exclaimed the prisoner, surprised at the visit. "Thou in the dungeon of an heretic! On what errand hast thou come?"

"On an errand of mercy," replied De Harley. "I come to tell thee——"

"That the hour of my death draws near?"

"That thou mays't still be saved."

"Yes; if I will bear false witness against my God—barter heaven for earth—an eternity for a few brief days of worldly existence. Lost, thou shouldst say,—lost, not saved!"

"No! saved!" cried De Harley with warmth; "saved from a death of shame and an eternity of wo! Renounce this false doctrine—this abominable heresy—and return again to the bosom of the church, which thou dost rend with strife and dissention."

"God judge between thee and me, which has embraced the truth."

"His hand already smites thee."

"It has fallen more heavily upon those who so unjustly persecute me. Where is the king?—he who said, that with his own eyes he would behold me perish at the stake?—he, to whom the undaunted Du Faur cried, like Elijah to Ahab, It is thou, who troublest Israel? Where is the king?—called through a sudden and violent death to the judgment-seat of heaven!—Where is Minard, the persecutor of the just?—Slain by the hand of an assassin! It was not without reason, that I said to him when standing before my accusers, Tremble! believe the word of one, who is about to appear before God; thou likewise shalt stand there soon,—thou, that sheddest the blood of the children of peace. He has gone to his account before me."

"And that menace has hastened thine own condemnation. Minard was slain by the Huguenots, and it is whispered, that thou wert privy to his death."

"This at least might have been spared a dying man!" replied the prisoner, much agitated by so unjust and so unexpected an accusation. "As I hope for mercy hereafter, I am innocent of the blood of this man, and of all knowledge of so foul a crime. But tell me, hast thou come here only to embitter my last hours with such an accusation as this? If so, I pray thee, leave me. My moments are precious. I would be alone."

"I came to offer thee life, freedom, and happiness."

"Life—freedom—happiness! At the price thou hast set upon them, I scorn them all! Had the apostles and martyrs of the early christian church listened to such paltry bribes as these, where were now the faith in which we trust! These holy men of old shall answer for me. Hear what Justin Martyr says in his earnest appeal to Antonine the Pious, in behalf of the Christians, who in his day were unjustly loaded with public odium and oppression."

He opened the volume before him and read.

"I could wish you would take this also into consideration, that what we say is really for your own good; for it is in our power at any time to escape your torments, by denying the faith, when you question us about it; but we scorn to purchase life at the expense of a lie; for our souls are winged with a desire of a life of eternal duration and purity, of an immediate conversation with God the father and maker of all things. We are in haste to be confessing and finishing our faith; being fully persuaded, that we shall arrive at this blessed state, if we approve ourselves to God by our works, and by our obedience express our passion for that divine life, which is never interrupted by any clashing evil."

The Catholic and the Huguenot reasoned long and earnestly together; but they reasoned in vain. Each was firm in his belief: and they parted to meet no more on earth.

On the following day Du Bourg was summoned before his judges to receive his final sentence. He heard it unmoved, and with a prayer to God, that he would pardon those who had condemned him according to their consciences. He then addressed his judges in an oration full of power and eloquence. It closed with these words.

"And now, ye judges, if indeed you hold the sword of God as ministers of his wrath, to take vengeance upon those who do evil, beware, I charge you beware, how you condemn us. Consider well what evil we have done; and before all things, decide whether it be just, that we should listen unto you, rather than unto God. Are you so drunken with the wine-cup of the great sorceress, that you drink poison for nourishment? Are you not those, who make the people sin, by turning them away from the service of God? And if you regard more the opinion of men than that of heaven, in what esteem are you held by other nations and principalities and powers, for the martyrdoms you have caused in obedience to this blood-stained Phalaris?—God grant, thou cruel tyrant, that by thy miserable death, thou may'st put an end to our groans!

"Why weep ye? What means this delay? Your hearts are heavy within you. Your consciences are haunted by the judgment of God. And thus it is, that the condemned rejoice in the fires you have kindled, and think they never live better, than in the midst of consuming flames. Torments affright them not,—insults enfeeble them not,—their honor is redeemed by death—he that dies is the conqueror, and the conquered, he that mourns.

"No! whatever snares are spread for us, whatever sufferings we endure, you cannot separate us from the love of Christ. Strike then—slay—grind us to powder! Those that die in the Lord shall live again; we shall all be raised together. Condemn me as you will—I am a Christian; yes, I am a Christian, and am ready to die for the glory of our Lord—for the truth of the evangelists.

"Quench, then, your fires! Let the wicked abandon his way, and return unto the Lord, and he will have compassion on him. Live—be happy—and meditate on God, ye judges! As for me, I go rejoicing to my death. What wait ye for? Lead me to the scaffold!"

They bound the prisoner's hands, and leading him from the council chamber, placed him upon the cart, that was to bear him to the Place de Greve. Before and behind marched a guard of five hundred soldiers; for Du Bourg was beloved by the people, and a popular tumult was apprehended. The day was overcast and sad; and ever and anon the sound of the tolling bell mingled its dismal clang with the solemn notes of the funeral march. They soon reached the place of execution, which was already filled with a dense and silent crowd. In the centre stood the gallows with a pile of faggots beneath it, and the hangman, with a torch in his hand. But this funeral apparel inspired no terror in the heart of Du Bourg. A look of triumph beamed from his eye, and his countenance shone like that of an angel. With his own hands he divested himself of his outer garments, and gazing round upon the breathless and sympathizing crowd, exclaimed:

"My friends; I come not hither as a thief or a murderer; but it is for the gospel's sake!"

A cord was then fastened round his waist, and he was drawn up into the air. At the same moment the burning torch of the executioner was applied to the faggots beneath, and the thick volumes of smoke concealed the martyr from the horror-stricken crowd. One stifled groan arose from all that vast multitude, like the moan of the sea; and all was hushed again, save the crackling of the faggots, and at intervals the funeral knell, that smote the very soul. The quivering flames darted upward and around; and an agonizing cry broke from the murky cloud;

"My God! My God! forsake me not, that I forsake not thee!"

The wind lifted the reddening smoke, like a veil, and the form of the martyr was seen to fall into the fire beneath, that glowed like a furnace, seven times heated. In a moment it rose again, its garments all in flame, and again the faint, half-smothered cry of agony was heard;

"My God! My God! forsake me not, that I forsake not thee!"

Once more the quivering body descended into the flames; and once more it was lifted into the air, a blackened burning cinder. Again, and again this hellish mockery of baptism was repeated; till the martyr with a despairing, suffocating voice exclaimed,

"O God! I cannot die!"

The chief executioner came forward, and either in mercy to the dying man, or through fear of the populace, threw a noose over *his neck, and strangled the* almost lifeless victim. At the same moment, the cord which held the body was loosened, and it fell into the fire to rise no more. And thus was consummated the martyrdom of the Baptism of Fire.

PERKINS, MARVIN & CO., 114, Washington-st Boston, have for sale the following popular and valuable works. By Robert Philip, of Maberly Chapel.

Manly Piety, in its Principles—"I write unto you young men."—PAUL.

Christian Experience; or, A Guide to the Perplexed—"I should know how to speak a word in season to him that is weary."—ISAIAH.

Communion with God; or, A Guide to the Devotional—"He that cometh to God must believe that He is a rewarder of them that deligently seek him."—PAUL.

Eternity Realized; or, a Guide to the Thoughtful.—"I have been dwelling on the sides of eternity."—BRAINERD.

Also—a few copies of "Henry's Letters to an anxious enquirer."

The Boy's Week-day Book, with numerous engravings.

A Sermon, delivered at the dedication of the Edwards Church, in Northampton, Mass. By Rev. John Todd.

Right and Wrong; or Familiar Illustrations of the moral duties of Children. By Marianne.

History of Ipswich, Essex and Hamilton. By Joseph B. Flint.

A Philosophical and Practical Treatise on the Will. By Thomas C. Upham, Professor of Mental and Moral Philisophy in Bowdoin College.

"The House Old Nick Built," a new temperance book. aug 8

GEOGRAPHY OF THE HEAVENS—accompanied by a Celestial Atlas; with a view of the Solar System, illustrated by engravings. By E. H. Bennett. For sale by JAMES LORING, No 132, Washington-st.

Also—Humphrey's Discourses; Botany, for Beginners, 2d ed.; Abercrombie's Philosophy with Abbott's Notes and Questions; Upham on the Will; Whitefield's Persuasives to Religion; Porter's Musical Cyclopedia. aug 8

THE POEMS OF WILLIAM B. TAPPAN—are in press at Philadelphia, and will be published in September, fine paper, 360 pages, with a portrait from a painting by Neagle. "Price to subscribers one dollar." Subscriptions received at PERKINS, MARVIN & Co. 114 Washington-street. aug 1

SOUTH READING ACADEMY.—The annual Examination of the Students of this Institution will take place on Friday the 15th day of August next, to commence at half past 2 o'clock, A. M., in the Classical and English Departments at the same time.

The annual Exhibition of the Students in Declamation and Composition will happen on the same day, commencing at 2 o'clock, P. M.

The Trustees of this Academy are hereby notified that their Annual Meeting will be held at the Hall of the Academy, on the same day, at 11 o'clock, A. M.

The next term will commence on Monday, the 8th day of Sept. Per order, LILLY EATON, Sec'y.

South-Reading, July 31, 1834. aug 8

CHARLESTOWN FEMALE SEMINARY.—The next term of this Institution, will commence on Monday, the first day of September.

J. W. VALENTINE, Sec. of the Board of Trustees.

Charlestown, July 31, 1834. aug 8

GEO. H. GAY, Surgeon Dentist, has removed from No. 1, La Grange Place, to No. 12 Milk-st. nearly opposite the Mansion-House, where he will attend to all operations on the TEETH.

Reference to W. P. GREENWOOD, Surgeon Dentist, and Dr. M. S. PERRY, June 6

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